

11-1-1993

Evangelical Visitor - November, 1993 Vol. 106. No. 11.

Glen A. Pierce

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evangelical

VISITOR

November 1993

Living

with

hanks-
giving



Special People

Nicholas giving the proceeds of his marble sale to Mike Rowland, director of The People Place



Of marbles and miracles

Six-year-old Nicholas McCormick was upset. He was sad and troubled. Some grown-ups had been talking about The People Place, the place some of his friends went when they had a problem or were lonely. It was a kind, warm, helpful place, but something was wrong.

A lot of families he knew were out of work and hungry. They had gone to The People Place and been given food, but now the cupboards were nearly bare so they could help no one. Many families had been invited for a Thanksgiving celebration and food to make a festive meal. Now there was nothing left.

It was the Friday before Thanksgiving. There was no food. There was no promise of food. Nicholas felt sorry for The People Place and sorry for all the people who had planned on that one good meal but would get nothing. The people who usually helped said they couldn't. He wished he could change all that, but what could a six-year-old do? Nothing!

The workers at The People Place prayed for a miracle, but no manna came down and no ravens flew in. All resources had been tapped. There was nothing that could be done and they dreaded the disappointment the desperate families would feel. They continued praying.

Then Nicholas had an idea. Without saying a word to anyone, he gathered up his marbles and took them to school. The older children bought them. With around four dollars from the sale he went to The People Place. "Here. Now you can buy food for the hungry people," and he handed them the money. "Will this take care of all the hungry people?" He smiled as he gave it.

The story began circulating and people's hearts were touched. A store donated turkeys, friends began bringing in two dozen cookies, garden produce, canned items, all the items necessary.

In small groups, the families were brought in for singing and a short devotional by Lois Tidgwell, and given food for a feast, followed by words of encouragement and prayer.

Yes, Nicholas, with God's blessing, your bag of marbles was multiplied to feed 240 families.

"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.

YOU are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

Mail your article to Evangelical Visitor, P.O. Box 166, Nappanee, IN 46550.

The Peoples Place is an inter-church ministry in Claremont, Calif., founded by Lois Tidgwell, a member of the Upland Brethren in Christ Church. The author of the story, Betty Rosentrater, is a retired teacher in Nappanee, Ind., who writes and works to bring Christian impact in many areas.

evangelical VISITOR

The official publication of the Brethren in Christ Church

November 1993

Vol. 106, No. 11

**Brethren in Christ Church
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EVANGELICAL VISITOR
(ISSN 0745-0486) is published
monthly by Evangel Press,
2000 Evangel Way (P.O. Box 166),
Nappanee, IN 46550-0166.
Telephone (219) 773-3164.
FAX number: (219) 773-5934

Member of Evangelical Press Association and Meetinghouse, a Mennonite and Brethren in Christ editors group. Biblical quotations, unless otherwise indicated, are from the New International Version.

Editor: Glen A. Pierce
Editorial Assistant: Helen Johns
Circulation: Phyllis Lentz

Mailing Information: All correspondence, manuscripts and subscriptions should be addressed to the Editor, *Evangelical Visitor*, P. O. Box 166, Nappanee, IN 46550-0166. Changes of address should include both the old and new address and the identification numbers on the first line of the label.

Single Copy Price: \$1.00 (U.S. funds)

U.S. Subscriptions: 1 year-\$12.00; 2 years-\$21.50; 3 years-\$30.00; 5 years-\$48.00. New and Gift: \$10.25 Lifetime: \$180.00.

Canadian Subscriptions (in Canadian funds): 1 year-\$14.50; 2 years-\$26.50; 3 years-\$38.50; 5 years-\$60.00. New and Gift: \$12.25. Lifetime: \$225.00. (Use U.S. prices if remitting in U.S. funds.)

Overseas airmail rates available upon request.

Second-class postage paid at Nappanee, IN 46550-0166. Printed in U.S.A.

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THERE IS MORE THAN ONE WAY to look at Thanksgiving. Here's an alternative view: Thanksgiving is when one species ceases to gobble and another begins.

A story is told that one Thanksgiving some understandably disgruntled American Indians gathered at Plymouth Rock to mourn the day the first whites set foot on what was then Indian land. One of them is reported to have said, "Plymouth Rock should have landed on the Pilgrims."

For some people, Thanksgiving is just a day of the year. It's a day for football, hunting, gorging oneself with food, maybe spending time with extended family, and perhaps drumming up a bit of gratitude if the fortunes of life have smiled on their lives.

Then there are other people, some Christians and some not, who know that Thanksgiving can't be shut up in a single day. There are the people whose character exhibits qualities of gratefulness and humility regardless of their station in life. I read where a farmer visiting the city entered a restaurant for his noon meal. When the food was served, he quietly bowed his head and gave inward thanks. Four young men at the next table, thinking to embarrass him, called out in a loud voice, "Hey, farmer, does everyone do that out in the country where you live?" The farmer quietly replied, "No, son, the pigs don't—they just start right in!"

When the Thanksgiving season comes—or any special day that incor-

porates religion with national observance—I frequently have a little running battle with skepticism. It's so easy for us to do just enough to think we've done well. And it's also easy to allow a spirit of civil religion to insulate us from the demands that fall upon disciples of Jesus Christ. It comes as no surprise to Canadian readers that we Americans can get all nostalgic thinking about the Pilgrim fathers and their faith in the face of adversity. We can admire early documents that reveal strong spiritual ideals during the founding of our country. We can over-glamorize the heritage we have so that we look pretty good. But in spite of a day which has national recognition in both Canada and the United States, I think we should be careful on what our vision is focused.

If there was ever a nation who *could* glory in its heritage, it was Israel. But Israel came to see herself only in light of her past. The people practiced the Mosaic ritual somewhat, but not as a response to God. In Amos 4 we are told they loved to give their thank offerings (v. 5); but while doing that, they also continued to worship the idols of surrounding nations and to commit all types of oppression and injustice.

Let's bring this back to where we live. Despite such things as a national Thanksgiving Day in both Canada and the United States, our culture is not Christian in the true sense of the word. As a culture, we do not accept the ultimate authority of Jesus Christ over all people and nations. Not everyone in either nation—nor even a "moral"

majority—has placed ultimate trust in God's work of salvation.

Yet, America is religious in superficial ways. (Canadian readers can evaluate their country for themselves.) We have "In God We Trust" engraved on our coins. Most every president has made public references to God and Divine Providence. But few have referred to Jesus Christ. It's popular to think that our religion is the source of national strength and success. President Eisenhower once said, "Our government makes no sense unless it is founded in a deeply felt religious faith..."; but he also added, "...and I don't care what it is."

This concept is called "civil religion." It is used to refer to general and shallow public expressions of religious values. These include ideas that God has blessed and chosen America as he did Israel, and that George Washington was a new Moses leading the people out of bondage into a new land. It would suggest that the Constitution and the Declaration of Independence were composed as a result of an inspired prayer meeting.

We must always distinguish between civil religion and biblical faith. It is true that many of the first settlers came to America with a deep sense of religious mission and a vision of a new order for the glory of God. Documents like the *Mayflower Compact* attest to a strong heritage of spiritual ideals and sentiments.

But civil religion distorts the relationship between the State and our faith. It enshrines our political order. It fails to speak of repentance, salvation, and God's standard of justice. The promised land becomes a perfect land, and we develop a sense of righteous mission to the world. It becomes legitimate to encourage—or even force—our ways of politics and economics on under-developed nations, and our justification is often that of spiritual destiny.

by David L. Hall

Living with hanksgiving

Even the military is beyond reproach, because it insures our divine mandate. National security becomes an acceptable idol as it fits into the scheme of national righteousness.

Some people might argue that civil religion is better than no religion at all. But I disagree. Civil religion is not a harmless, general unitarian depository of belief which helps people reflect on God and provides helpful ethical guides for the country. Civil religion is devoid of both the prophetic dimension of biblical faith and the centrality of God's revelation in Jesus Christ. A little bit of religion taken out of context can do more harm than good.

I think this is the backdrop we need to have in mind as we approach Thanksgiving. I'm not wanting to condemn having a national observance. I do not want to castigate the traditional things we do to celebrate the day. I think there's nothing wrong in relaxing with the afternoon football game. I don't even have a problem with feasting on a big meal—as long as it's true celebration and not a hallmark of your total lifestyle. And if you're a hunter, then you can let me know if there's a hot spot for game that I don't know about.

But beyond all our traditions, and beyond our ill-conceived national self-righteousness, Thanksgiving is a time for Christians to reflect on whether or not their total lives are an expression of thankfulness. Thanksgiving is not just a day...it's a way of living; and it's not necessarily something that comes naturally.

Developing a Christian perspective on "Thanksgiving"

What are the things that help form a Christian perspective of Thanksgiving? In principle, I think one might say that we respond conceptually rather than circumstantially. When situations come up in your life, do you meet them according to a philosophy of life which exists apart from the different occasions of life? Or do you allow the conditions around you to determine your response? The Christian response is the former.

It's easy to drum up a little gratitude if everything is going great—strong family relationships, good job, children being successful in their school

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or career. People can be thankful when they live in a country with little fear of political oppression and where the major concerns are the price of winter vegetables or what to get that relative (who already has everything) for Christmas. It's something else to "give thanks in all circumstances" (1 Thess. 5:18) but in that same verse Paul adds, "for this is God's will for you in Christ Jesus."

A story is told of Matthew Henry, the famous Bible scholar. Once he was stopped by thieves and robbed of his wallet. He wrote these words in his diary: "Let me be thankful (first) because I was never robbed before; (second) although they took my wallet, they did not take my life; (third) because although they took my all, it was not much; and (fourth) because it was I who was robbed, not I who robbed." Here is a person who turned thanksgiving into "thanksgiving."

But how does one do that? I have said that concepts must have precedence over circumstances, but what concepts? Well, they are the ways a person thinks as he or she lives out the salvation which is in Jesus Christ. A good place to begin is humility. That's the attitude which comes from the realization that if justice were done, we deserve nothing, and anything else we get is of grace. Whether it's our salvation or the adequate job we hold, the ultimate source of our lives and the many things we need to sustain life is God. All the blessings—and even the hard things—of life are ultimately gifts for God's children. And true Thanksgiving can only begin when faith has opened the door to that understanding of otherwise chance events in our lives.

Built on this foundation of humbly admitting our need of God's free gifts is the responsibility of using those gifts in a just and loving way. I believe that if God prospers a person, it is so that person can learn to share. If God withholds things from you, it's because he knows you don't really need them, or to enable you to trust God for those desires.

Beyond physical/material things that we have and need are things of a more abstract nature. Love, friendship, spiritual, mental, and emotional encouragements are things for which we find ourselves indebted. I read about an incident in the life of a man who, when discussing life one evening with friends, heard another say, "There isn't much to be thankful for."

The man replied, "Well, I, for one, am grateful to Mrs. ____." He explained that she was a schoolteacher who, 30 years before, had gone out of her way to encourage him in his studies.

"Did you ever thank her?" someone asked. The man admitted he never did, but decided to write her.

In a few weeks he received a reply written in the shaky hand of an aged person. The letter read:

My dear Willie, I want you to know what your note meant to me. I am an old lady in my 80s, living alone in a small room, cooking my own meals, lonely, and seeming like the last leaf on a tree. You will be interested to know, Willie, that I taught school for 50 years and in all that time yours is the first letter of appreciation I have ever received. It came on a blue, cold morning and it cheered my lonely old heart as nothing has cheered me in many years.

Paul says, in effect, that thankfulness is a characteristic sign of a Christian. This time of year, many people go through the form of Thanksgiving Day celebrations. As we celebrate, let's ask God for a renewed sense of our unworthiness and our responsibility to other people. And then let's trust God to turn our Thanksgiving into thanksgiving each day of the year. ■

David Hall is senior pastor of the Elizabethtown (Pa.) Brethren in Christ Church.



Men together becoming men

by Michael A. King

Last night my wife Joan returned from a business trip. As I lay awake in bed I touched several feelings. One was pride that I had kept the house clean, been a good dad, even managed a single-parent outing to church.

Underneath pride was insecurity. I wouldn't be sure I had competently managed everything I was proud of until Joan, the woman, the traditional queen of the household, assured me I had.

Then came a rare, still young feeling: confidence in my worth as a man regardless of whether a woman validates me.

That led to distance. I felt distant from Joan because part of me yearned for her rapturous praise of my skills. But another part of me knew Joan wasn't a mommy or God. She was just another person struggling through life whose job wasn't to make me sure of myself.

So while she slept I lay in the distance between us, choosing not to be a boy whispering, "Joan, did I do OK while you were gone?" I didn't reach for a woman to assure me I was her hero. I chose instead to grow up, to be responsible for my own self-worth.

And that is a key to what the men's movement—this article's topic—is about. *The men's movement is about men together taking responsibility for their own understanding and growth into manhood.*

There are numerous (and sometimes contradictory) views of that manhood, because the men's movement encompasses many emphases. Some Christian men gather to reassert that God calls them to lead their households. And some gather to repent of trying to dominate women, because in Christ there is no inequality of male or female. Some men seek manhood by drumming or grunting like animals. Some celebrate a kind of hard manhood to counteract the feminism they think weakens men. Some want a softer manhood modeled on womanhood.

Robert Bly aims to blend soft and hard maleness into the "wild man" acquainted with grief, emotion, and vulnerability—and with fierce, "hairy," ennobling masculine depths. Bly says that "in the man's heart there is a low string that makes his whole chest tremble when the qualities of the masculine are spoken of in the right way" (*Iron John*, Addison Wesley, 1990, p. 235).

Some men whose low string has been plucked simply yearn to combine with softness that sweet wildness civilization smother; they want souls unleashed as Adam's was when first he roamed untamed Eden. Other wild men (and some critics believe Bly encourages this) reclaim the age-old image of men as tough leaders and warriors better able to run the world than women—that doe-eyed sex meant to manage hearth and home.

Then there are men who are, as Robert Pasick terms it, “awakening from the deep sleep” of a numbed manhood into such new awarenesses as ability to feel. These men touch their wounds bottled up from childhood because real men don't hurt or at least don't cry about it. These men cry at last. They cry and cry because finally they feel the myriad times their hearts broke but they pretended those rugged old pumps just stoically beat on no matter what the hurt.

Diverse as it is, however, the men's movement generally unites in affirming *male* responsibility to seek manhood. If he is “to discover the unique ground of manhood,” says Sam Keen (*Fire in the Belly*, Bantam, 1991, p. 21), “a man must take leave of Motherland.” Ironically, women taught us to do our seeking. Once people reflected little more on gender roles than wolves reflect on being wolves. Our families, culture, and Christian tradition made clear what a man or woman was. Then came the feminist movement, which forced women to ask more consciously what it meant to be a woman.

Finally, though we tagged behind, it occurred to men to ask the question for ourselves—what does it mean to be a man, and for men together to struggle toward the answers?

Once I dismissed such questions. What did it matter that I had male genitals, body build, and hormones? I was a *person*; that was what mattered! Then at a conference unrelated to gender, I was trying, I thought, to illustrate God's providence. I shared a dream in which my father had a tractor accident and I rushed down the lane, desperate, so desperate, and screaming that I was coming, oh, I was coming, if he would just hang on.

When several men responded intensely to my dream, I was surprised. Men usually logically dissect what is said. This time was different. They didn't know, as men often don't, exactly what they felt. They just had some nameless but deep feeling in their gut which had to do with my father's woundedness and my despairing longing for him.

What was going on?

Joan said, “Why don't you get together with some men to sort things out?” This seemed a reckless notion—men pondering feelings and such—especially when our fine logical minds couldn't even name our confusion. Yet Joan's idea lingered. Eventually I devoured books about men, went to men's retreats, talked to other men about manhood.

Together these men and I are naming some of those feelings in our guts. One feeling is *longing for other men*.

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Men learn to see men as a species to be threatened by, to compete with, to slap on the back—not as people to long for. But in opening ourselves to one another, we men find that beneath society's training gasps a yearning for each other we have never known how to fill. We touch, frequently for the first time, that treasure women seem always to have nurtured: vulnerable intimacy with persons of the same sex.

We feel our longing for a particular man—our fathers. My dream about my father throbbed in men's guts, I think, because it evoked hunger for our fathers buried often so deep we don't know it's there. My dream hinted at the desperation we feel as our fathers age and we sense we want something from them we can't even name. My dream

echoed the words of Robert Bly, who talks of men “finding their father's grave and lying on it for a long time, howling” (p. 119).

I'm still not sure precisely what men want from fathers. I just know the men's movement has made us ache for our father as more than the distant, marginal, ever-working figures our culture makes them.

Christian men are also sensing longing for Jesus, who suddenly seems important not only as Savior

but also as model of manhood (which of course highlights why some women understandably struggle with Jesus' maleness). Jack Balwick (*Men at the Crossroads*, InterVarsity, 1992, p. 61) sees Jesus as offering the best image for blending “hard” and “soft” qualities. “Jesus,” says Balwick, “was just as much a man when he wept and showed tenderness as when he was driving the money changers out of the temple.”

Sam Keen comments memorably on linkages between Jesus and manhood (p. 102): “The image of Jesus on the cross is central to the Christian notion of manhood because it dramatizes the issue of will, a recurring theme in any discussion of manhood. . . . The genius of Christianity is that it interconnects the heart, the will, and the divine spirit, and links virtue to surrender. The lesson of Gethsemane is that a man is most virile not when he insists upon his autonomous will but when he harmonizes his will with the will of God.”

A second feeling many men are naming is *fear of not being real men*. I myself was a shy, sensitive, lonely boy. I was bad at sports. I have one vague memory of entering a fistfight then dropping out, sensing the yellow marrow in my spine that said I was a sissy. I've since heard from the boys who did make it as men, who became jocks or fighters or millionaires at age 20, that they rarely felt like real men either, because always there was some man better than they at the game of real manhood.

So where have we turned with wounds buried under our posturings as men? To women, many of us. And that leads to a third feeling we're naming—the *male hunger to have a mommy forever*.

continued on the next page

Now women saved my mental health. Countless women bandaged my psychological wounds. It was my mother, I suspect, who cursed and blessed me with that image of myself as special which helped sustain me when I feared I was worm of all worms. It was women who in college days listened hours upon hours to my heart's pain. It was the woman I married who year after year told me I was worth something when job woes or depression nearly drowned me.

I cherish these women. Yet the men's movement calls me and all men to relate to women as more than mommies. The movement tells us we can share our pain with men, not only women. Then as we grow with men we can return to women now seen not as mommies to worship (and then often oppress to keep human-sized) but as equal and sometimes frail human beings with their own pains that deserve our care.

That takes me back to last night. I didn't need mommy

Joan to tell me I was a good boy. Instead I tried to be an adult married to another adult. Then because I still needed a voice other than my own to tell me I was doing OK, I was delighted when my friend Peter called, reminding me I have male friends now who help me grow in manhood.

And I look forward to this evening. After work, strengthened by journeying toward manhood with other men, I'll meet a Joan strengthened by traveling toward womanhood with other women. When we meet there may be distance, as we grope awkwardly past all we don't yet understand about being man and woman. Yet there will also be magic, as we pool strengths drawn from our separate gender journeys to walk hand in hand toward our common destiny as the human beings God calls us to be.

Michael A. King, Philadelphia, Pa., is a Herald Press book editor, associate pastor, and free-lance writer and speaker.

A Three-Part Look at the "Men's Movement"

Part Two

Eight Brethren in Christ responses

Eight persons responded to questions we sent to them regarding the King article, "Men Together Becoming Men."

PJ is a 20-year-old male college student.

RW is a Pa. pastor in his 30s. *Redwin*

DS is a denominational leader. *Dr. Shok*

CS is a relatively young male pastor in Canada. *Craig Sidre*

RH is a college professor in the behavior sciences.

WM is a baby-boomer woman living in Pa. *Wilma Messer*

LB is a woman in the 50-60 group living in the Southeast Conference.

WP is a man in his 40s living in the Midwest.

Following is a sampling of their responses:

Do you perceive that there is a "men's movement" these days?

Four answered yes; three no; and one maybe.

Among those who said yes or maybe, what evidence do you see? Among what age group?

RH: There is definitely a men's movement which is evident in the workplace, the academy, the church, and the courts. It seems particularly strong among white, well-educated, middle-class, professional males.

PJ: Every negative or even positive incident these days is being traced back to some sort of emotion that supposedly cannot be controlled, or some aspect of our gender or upbringing that affects the rest of our life. So much talk about these sorts of things has made men think about who and why they are the way they are, and if things really have to be that way. Some men in their early 20s or even later think about this before marriage so that the instability of this situation of trying to understand manhood will not affect their marriage.

WM: My impression is that the age group most involved is the "I'm 40ish and looking for a mid-age crisis" people. That is probably quite cynical but I feel that I may make

comments since I am 40ish at this point in my life.

LB: Men (not all, of course) who have spouses/families are realizing that they need to change priorities and take their rightful place in the home. There are signs in general society of the fact that men are reasserting their positions: e.g., the "macho" image, various kinds of abuse to wives. Secular men, because they aren't following Christ's example, do what they think will work to establish their leadership roles, give them a manly image, make them attractive to women. (I haven't quite figured out where homosexuality fits into this.) Among Christians, we see Promise Keepers (Gary Smalley), Full Gospel Business Men Int., Christian Business Men's Assoc. Age? Particularly the 30-49'ers—Yuppies?

RW: In our congregation we have had a quarter class on the four elements of a Christian male based on the themes from *King, Warrior, Magician, Lover*. After four members of our congregation went to the Promise Keepers conference in Colorado in the summer of '92, they began Men's Encouragement Teams, Or "E Teams." They used the "Dad the Family Shepherd Series" to great success. We plan to continue those

groups in the fall of this year and offer more classes in the future. So there are definite evidences of a "men's movement" in our congregation. As far as the world's most recent faddishness about the issue, I don't think there is a lot of evidence in our town of such a mentality (but, then, the women's movement may not have taken root here, either). Among what age? Men in their 30s and younger, men from dysfunctional families (which are often the same people).

Can you relate personally to anything said in the article?

WP: "Relate"? What a nineties-ish, sensitive guy word. I don't think being a man is about "relating." Do you suppose Amos intended to say, "Can two men walk together except they be able to relate"? Seriously, though, there is very little with which I agree.

CS: I can relate to the desire by men to be intimate and vulnerable to other men in the same way women tend to be able to do.

RH: I personally can relate to the author's struggle in terms of "mommy" dependence, distance from father, and distance from other men.

RW: I have found great opportunities for growth in groups of men, over the years, as well as through my relationships with mentors. I have been drawn to be in connection with men, and have been in a group consistently for probably 19 years, most likely because I have needed some re-parenting myself as a result of my own father's inactivity in my life. The more conscious I have been in my approach to dealing with this need in my life the more successful I have been in growing.

PJ: I can personally relate to talking to members of the opposite sex about problems for hours on end. When talking to a woman, things can be discussed open-endedly with an attitude that we are different, so maybe we can solve something. Males sometimes tend to say that we both have the same problem, O.K., that's great, but we can't solve it, so, oh, well!

WM: The point I appreciated the

most was taking responsibility for one's self. King mentioned "... to be responsible for my own self-worth" and "male responsibility for what we are and/or do, and not blame gender, ethnicity, parents or whatever scapegoat we desire, to cover our personality flaws." I realize that is easier said than done. However, I am weary of the American tendency to victimization.

LB: I find great joy and fulfillment in helping my husband to fulfill his God-ordained position in the home and in society. He in turn affirms me and my gifts, encouraging me to take leadership roles when we believe they are what God would have me do. I guess I do some "mothering" sometimes, but only occasionally, and we both approach it lightheartedly, knowing what is going on.

What can you affirm about the author's point of view?

WP: I can affirm (is this ubiquitous sensitive-guy vocabulary inescapable?) that men need other men, but I have found that male/male relationships can be like eating artificial sweetener right out of the package—too little and why bother? Too much and yuck.

CS: I believe men *do* want to relate more meaningfully with other men.

RH: I agree that men have to work out their own gender salvation together, just as women have in the feminist movement. As Christians, this is an important aspect of working out our spiritual salvation generally.

PJ: I agree that it is tough sometimes to relate to a woman totally equally when deep down you know you are looking for reassurance.

WM: I would affirm his point that his worth did not depend on whether a "mommie" validated him. Yes, it is important for humans to be encouraged and affirmed. Yet it does not need to be in a warped way, such as the eternal "mommie" image seems to me.

RW: Treating women as "mommies" is reflected in the way our churches function, too. Many churches do not function unless the women

take the initiative, because men have avoided the responsibility of giving what men contribute. I would say this is a major reason it is often difficult to evangelize men, because the women dominate the church. Often fathers and sons will leave the church as an unconscious move to affirm their identity as men, because to participate is to give in to femininity. Jesus himself can become a model of emasculation in the minds of immature men, so sin becomes the only course to affirm and reinforce gender.

LB: I can see in real life the three things for which he suggests men are searching/longing and then some. The intensity of each varies with the man, but yes, I see these to be true, generally. (Especially in our married son who is 33).

With what do you differ?

LB: Not much, and that minutely. King has whetted my appetite to do some reading on the subject. I need to be able to better minister [as a woman] to women whose men are into this search.

RH: I wouldn't say I have a longing for other men in the terms King uses. I often long for the company of other men and the frank but sensitive interaction with other men. I'm not sure about "yearning," "aching," and "throbbing"—to say nothing of the possible homosexual Freudian slips: "coming" and "touching the treasure."

PJ: I do not believe that all men search for that "something" with their fathers all of their life without finding it. That bit of mystery may help a young man mature. Then again, too much mystery is not good, but I don't think it is because of being men.

WP: Wife as mommy seems slightly incestuous! How old is this writer? I don't understand how he can be serious about his self-confidence as a man. Is he serious when he refers to it as a "rare, still young feeling"? What exactly is wrong with men "learn[ing] to see men as a species to be threatened by." (Sorry, it was his preposition, not mine.) Fear is definitely a motivator—for good as well as harm. I became a Christian because

my brother feared the wrath of God. And does this threatening necessarily preclude one's longing for someone else? Any one of us—male or female—can be threatened by and still long for another person. Just ask any teenager ready to go on that ever-important first date.

We long for our fathers in particular? I don't think so. My father was home and participated in my childhood. Then when I became an adult, he still contributed to my life. He died three years ago. Do I miss him? Yes. Do I long for him? No. At some point in my life, I realized I wasn't he and he was not I. I think this is called "getting a life." Paul called it "putting away childish things."

Do I long for anyone? The Bible says we all long for God. I wonder if the ideas that men long for other men are grounded in Scripture. And if not, why are we listening to them? So the author dropped out of a childhood fight? Let him get over it. Who equates being a man with being better than others? Stronger? Faster? Not Jesus.

DS: I really disagree with the author's concern and see it as a lengthy exposition on his own personal problems. I do not sense a great fear among men about being real men. His fixation about females being "mommy forever" is at the worst a dysfunctional factor in any male's psyche, or at best is an immaturity of not having formed a healthy relationship with males and females or of having left home.

I disagree with the author's views on both male and female. It is not biblical to build the differences in gender. We have one Creator God and both male and female are created in God's image. We certainly are unique persons, both male and female, but in Christ we are brothers and sisters more than male and female. Certainly "touch" is not exclusively a female "treasure." I also sense a demeaning of women in a number of ways in the article. There is no accent on the "one flesh" concept of marriage. And to use the author's words, "The separate gender journeys" is not a biblical concept.

WM: My main concern with movements of many types is that they are elitist. I accept that even for myself as a committed Christian feminist. I have the time and resources to indulge in my passion for women's literature, for example. If I were a lower income person struggling to pay for food to feed a family, then a book would be a real luxury, not to mention a weekend's seminar in the woods. Consequently, I would say to the author (and myself): "How much of all this is self-indulgence, and how much is really necessary for growth?"

If a men's movement developed within the Church, how would/should the movement differ from that in society in general?

RH: A strong men's movement has already developed within the Church. (See *Christianity Today*, Apr. 26, 1993, pp. 38-40.) The major tension seems to be the extent the Church is willing to buy into Jungian mytho-poetic psychology and philosophy.

LB: I think that a great movement is within the Church. However, Christian men are looking to Christ as their model and trusting God to help them be the men he wants them to be—to use both the "silver sword" and the "gold sword" (Smalley/Trent—*The Hidden Value of a Man*). If men, all men, would take up the "gold sword" and balance it with the "silver sword" in their lives, families would stick together and grow together, and single men would be "new creatures" too.

RW: A men's movement within the church should be a "person's movement" as part of our continual movement towards wholeness in Christ. The world's movement tends to be a reaction against a loss of identity and the initiatives of women. In the church, it should be a movement towards the fullness of gender as created by God, to be expressed in redemptive relationships with all people.

DS: The men's movement in society seems to be a reaction to the feminist movement. It seems to me it has really come late and I question

whether it is even needed. My sense is that the church and especially the believer's church needs to focus on the concept of community and the family of God, rather than accenting the differences of gender. There is no need to further the so-called war of the sexes.

WM: I find the idea of men drumming in the woods rather silly. Although the denomination probably has the resources given our campgrounds in various conferences—and David Climenhaga's lion drum! I would probably suggest something more like a seminar. I would, though, be horrified at the aspect of a "man as the head of the household by divine right" sort of seminar. Let's see, our denomination has had maybe 3-4 seminars/conferences on women (mainly women's leadership) in the past 10-15 years. Maybe we could do the same for the men's movement in the next 10-15 years.

WP: A men's movement couldn't exist in the Church. It would be an oxymoron. It would have to be a Jesus movement. ("Excuse me, Lord. I have to find my identity by beating drums. Or maybe I could attend these seminars. Or just pal around with more sensitive-guy types. How's yoga sound?" "You have chosen well, Grasshopper. Go and find yourself, then come visit me. The harvest can wait." Sounds like eastern philosophy to me.) I don't recall any advice in the Bible such as: "Look around for your father because only then can you find yourself." Jesus said don't put anyone ahead of him—even your father. Nor do I recall that Jesus ever recommended we find ourselves either. But I do seem to remember he said something about losing ourselves. "Pick up your cross...."

PJ: I believe that men and women should talk about this subject together at some point as well as having "men only" sessions. Society looks for someone or something to blame; the Church should look to ridding man of what he "should" be and help him understand what he "is"—created in God's image to serve him. ■

Stag spirituality

by William H. Willimon

Early one morning, while studying that depository of contemporary culture, the university bulletin board, I learned of a coming "Journey into the Male Wilderness." The event was billed as a "Men's Soul-Making Weekend."

The poster described the weekend as "a time for men to recall their boyhoods, become animals and heroes, and honor their ancestors and elders. We will meet, eat, talk, tell stories, drum, play together. We will address such issues as work, family, friendships, spirituality, community, relationships with women, father, men's feelings, earthy masculinity, sexuality, addiction and recovery, and initiation."

As best I can tell, a "Journey into the Male Wilderness" is akin to a Boy Scout camping trip (except that this weekend costs \$200). I cannot tell what is to be gained by a group of males who would "become animals and heroes" or "drum, play together." (What does a drum have to do with it? I will leave "earthy masculinity" to your prurient imagination.)

All this drumming, playing, and animal earthiness is based upon "the ideas of such men as the poet Robert Bly, Jungian analyst James Hillman, and mythologist Joseph Campbell," the poster told me, "who have been

*What do drums,
earthy masculinity,
and gender quotas
have to do with
the gospel?*

influential in the development of this approach to men's work." *Men's work?*

The entire, wonderful, Jungian, drumbeating weekend is led by someone who says his name is "Shepherd Bliss." (Is that a real name, or is it something like *Will Willimon*?) Male soul-maker Bliss is "Professor of Psychology and Men's Studies, JFK University, California; Literary Director, The Sons of Orpheus: A Men's Drumming Troop; Ex-Army Officer; Author." *Men's Drumming Troop?*

Rally around the drum, boys

It was only a matter of time until we would be subjected to a "Journey into the Male Wilderness." We live in an age where people are interested in very little except themselves. When they possess no vision beyond the confines of the identity with which they were born, suddenly "gender

issues" become very important. With women's weekends, gay weekends—why not male weekends?

One objection might be that, whereas women are actually oppressed by our society, men are not. Because the oppressed are often denied the opportunity to express their culture and aspirations, they need to get together and do so.

But that argument is too easily perverted by the oppressor. With Women's Discovery Weekends implying that there is something ultimately interesting about being women, it was inevitable that Mr. Bliss would come along proclaiming that it was similarly significant to be men. Rally around the drum, boys.

For lack of anything better to name ourselves, it is perhaps understandable that we get excited about being male or female, gay, American, Republican, or whatever label promises to give some significance to our lives.

"Hello, I'm Will and I'm heterosexual." Where do we go from there? In the words of Oscar Wilde, who, while he was not of my orientation, said some wonderfully funny things, "Come over here and sit next to me, I'm dying to tell you all about myself."

My being male (though not a drummer), heterosexual (though not particularly earthy), a South Carolinian, and a Democrat make for designations that are intensely interesting to me, but are as scintillating for you as watching an ice cube melt. And rightly so. Because as interesting as my gender or race might be, it is never ultimately, eternally interesting, particularly in light of the Christian faith.

A major claim of the Christian account of human nature is that Jesus Christ means to fairly well obliterate all of the superficial, natural, sinful, culturally bound labels by which I identify myself and wall others out.

How can Paul mean otherwise

when in Galatians 3:27-28 he writes, "For as many of you as were baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"?

In this strange initiatory rite called baptism, all the old, rather silly distinctions get washed away. We find ourselves within a new community that is accountable to a new story. This community now calls us by an inclusive, infinitely more interesting name—*Christian*—a name borne as well by women as men, by blacks and whites, by Gentiles or Jews. As Paul says, "With God, there is no distinction."

The problems with pigeonholing

This makes it all the more incomprehensible that the church, of all societies, should now be found attempting to order its life on the basis of distinctions that belong to the old order rather than the new. One can understand why, say, the U.S. government should attempt to solve its social problems by dealing with us on the basis of race, gender, educational level, or age. After all, the state needs to keep all of us pacified and suitably conformed to a society that lacks an account of human life beyond that of freedom for everyone to be equally self-interested. But why on earth has the church adopted the same myopic world view?

My own denomination now has racial and gender quotas. We say we do it in the interest of "inclusiveness." Inclusiveness is not what we got.

Recently, I was at a meeting in which we were putting together a pool of possible nominees for our church's various boards and agencies. The categories were white male clergy, white female clergy, Native American, Asian-American, African-American, Hispanic, and persons with handicapping conditions. We argued 10 minutes over whether a person who moved to South Carolina from Brazil was really an Hispanic. ("Portuguese is close to Spanish, right?") We had a debate over whether a woman was black or just appeared to

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be black and whether a man who walked with a limp qualified as having a "handicapping condition." We voted 34 to 12 that the woman was black and 40 to 6 that the man was crippled because, by doing so, each had a better chance of getting on a denominational national board.

This sort of thing is positively sub-Christian. Whatever good intentions lie behind such labeling, pigeonholing, and divisiveness, it is unworthy of a people who are baptized and who should therefore be able to see beyond such worldly labels, and simply call someone "brother" or "sister" in Christ.

In a culture that is also a wilderness, the gospel gives us the one means whereby we are enabled to overcome our suspicion of strangers. Having been received by that stranger, Jesus, when we had absolutely no claim of gender, race, class, or nationality by which to be received, we learn to call him brother. Those whom he receives we call family.

The labels may work for a government that has no way to bring justice other than to give power to those who demand to be treated on the basis of a racial, gender, or physical label. (Although we are really stuck, as a nation, with what to do about people who cannot jump into the fray and assert their rights—people with labels such as *severely retarded*, *unborn*, and *elderly*.)

For the church, the old labels are

unhelpful except as a reminder that baptism is a lifelong process, that we still fall back into using the old, sinful distinctions of our former lives, and that we therefore have some more washing to be done.

Recently, one of my denomination's conferences was afflicted with a debate among ethnic minority caucuses over who had suffered the most and therefore deserved the most consideration in church budgets and elections. Japanese-Americans justifiably had nasty things to say about their internment. Korean-Americans were none too charitable toward the Japanese. African-Americans debated whether genocide was worse than slavery. The only point of consensus was that whites were lousy. Then the white women expressed outrage that they were being tainted with the injustices perpetrated by white males. Guilt has become the new version of "The White Man's Burden."

I ask of you a favor, then, as my sister or brother in Christ. If ever I should invite you to join me for a \$200 weekend with Shepherd Bliss to beat drums, speak of earthy sex, and tell you how deeply significant it is for me to be a white male from South Carolina—act bored. Then remind me that all of that is ultimately uninteresting. Tell me again the story of the Jew from Nazareth who came and reached out beyond race and gender, summoned forth a new people by water and the word, and called me *Christian*. My little life only has significance within his light.

Without that story, and my place among the peculiar people it creates, I do not need the help of Shepherd Bliss and his all-male drums to take me back to the wilderness for a weekend. I will not have left in the first place.

William H. Willimon is dean of the chapel and professor of Christian ministry at Duke University, Durham, N. C. Reprinted by permission of the author from *Christianity Today*, Apr. 23, 1990.



Whose birthday is it, anyway?

by Nancy Brubaker

I see it's that time of the year again, when Christmas ornaments and paraphernalia bulge from store aisles and Santa greets us around every corner. I hear a variety of feelings among us about the "Christmas season." Some hate the whole thing; some enjoy the crafts, shopping, baking, and partying; some stay away from stores and search for the Prince of Peace in less glittery surroundings; some become depressed. There are few among the people I know who do not mourn what Christmas in North America has become—big business, glitz, the yearly festival to the gods of commercialism, consumerism, and materialism. It can be

hard to find the infant Jesus, hard to hold on to hope, peace, and joy.

ALTERNATIVES offers many excellent resources for helping us find alternative ways to celebrate Christmas. Sometimes a few concrete suggestions are just what we need! It can be hard to go against the pull of holiday expectations.

The idea of Christmas is to celebrate the birth of Jesus; to celebrate God's gift of Jesus to the world. And surely this is worth celebrating! This is good news indeed! Why, then, has the celebration of Christmas become such an awful orgy?

Partly, I think, because a celebration, by its very definition, involves something special, something out of the ordinary, something more than the usual. Our everyday lives have become bloated and extravagant, and it takes a blockbuster indeed to be anything special. If we gorge ourselves daily on rich foods, what will it take to feast at Christmas? If we already own everything we need or want (and a good bit that we don't), how can gift-giving be special? If we regularly have several kinds of sweets on hand, how many must we make to celebrate?

Our family has journeyed for many years with these lifestyle questions. We don't have "all the answers." But we believe that contentment with fewer things brings more enjoyment in celebrating. I say this with fear and trembling, for this is truly a journey, and we still consider ourselves rich, even though the U.S. government doesn't!

But it brings joy to take small steps of change, flowing from our love for God, for brothers and sisters who struggle for daily existence, for the church, and for God's beautiful creation! There is also a growing awareness that excess in the way of "things" not only contributes to others not having enough, but such excess also weighs down our souls. Our fulfillment and completion lie in God alone. What freedom we discover when we let go of some of this excess baggage!

It's hard, though, to be different all

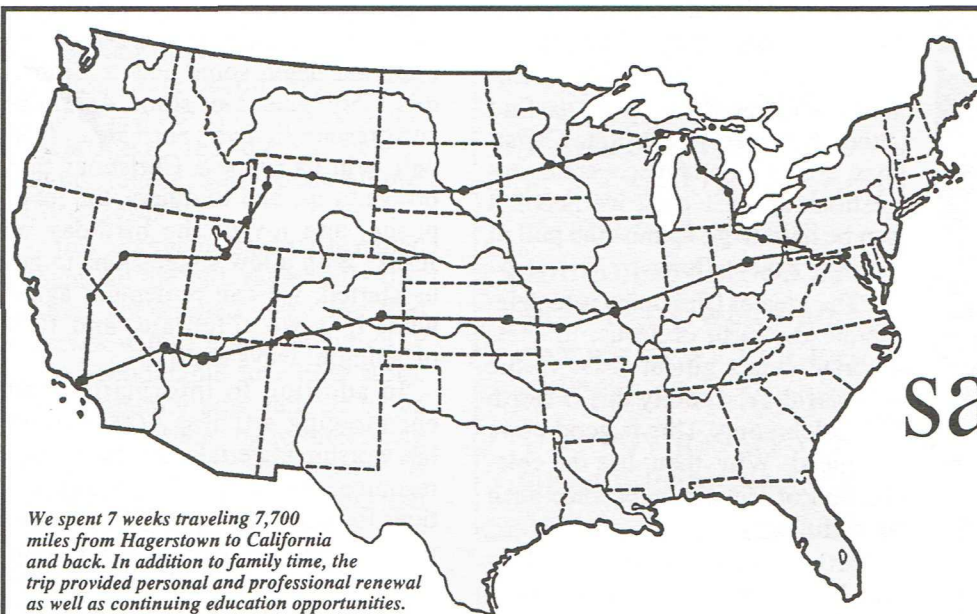
alone. Get together as a family, or with some friends, or as a congregation, and begin some new traditions this Christmas. Get some *ALTERNATIVES* resources if you need ideas. God will help us shape a Christmas that brings to us, and to others, the love, peace, and joy of the birthday of Jesus! With a few suggestions to get us started, we can remember again what it is we celebrate, and find meaningful ways to do it.

In addition to informative and encouraging articles, *ALTERNATIVES* has worship materials, Sunday school resources for all ages, plays, suggestions for alternative gift-giving, activities, advent resources, and ideas for establishing new traditions. These will be very helpful for anyone looking for a more meaningful Christmas celebration.

"My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled" (John 14:27). This Christmas we all would like to have the peace of Christ, the ability to give as Jesus gave, and hearts that are not troubled. These hopes are what's at the heart of alternative giving!" ("Whose Birthday Is It, Anyway?" *ALTERNATIVES* resource, p. 5.)

Perhaps we can begin this Christmas season with open hearts to overflow with the love of God for the poor, the lonely, the hurting, the oppressed. Perhaps we can allow that love to transform even ourselves, until the glittering commercialized Christmas ceases to draw us, and we find ourselves instead kneeling beside the child to whom we have given our lives.

New Call to Peacemaking has specifics and ordering information for ALTERNATIVES resources. Contact John Stoner, P.O. Box 500, Akron, PA 17501; phone/fax (717) 859-1958. ALTERNATIVES may be contacted directly at P.O. Box 429, Ellenwood, GA 30049; phone (404) 961-0102. Nancy Brubaker is from Lancaster County, Pa., where she lives on an extended family farm and divides her time between homemaking and parenting four school-age children, and working part-time in the Latin America and Caribbean Department of MCC. She and her husband, Dean, have served in northeast Kenya and in India.



We spent 7 weeks traveling 7,700 miles from Hagerstown to California and back. In addition to family time, the trip provided personal and professional renewal as well as continuing education opportunities.

Stauffer sabbatical survey

by James Stauffer

This is the second installment of Pastor Stauffer's report on his summer trip which included rest, family time, study, and the following survey. The first part of the article was in the October Visitor.

The following is a compilation of responses received from nine pastors interviewed during my sabbatical trip in the summer of 1993. From Ohio to California, from 6 years to 46 years in the pastorate, from Brethren in Christ to Pentecostal; diverse though their backgrounds and situations may be, they all had experiences to tell, joy and sorrows to share.

We laughed at comical situations. We shed a tear over the disturbing, disheartening way tension and misunderstanding created friction in the body of Christ. We prayed together. We were glad for this special time of reflection and projection.

Although I could have conducted more extensive research, the intent of the personal interviews was merely to provide opportunity for these pastors to reflect on the past and project for the future.

1. What gives you the most satisfaction in pastoring?

- preaching
- being of service to people
- seeing new folks coming to know the Lord

- seeing people develop in ministry
- seeing families find new hope

2. What is your number one frustration as a pastor?

- conflict within the church that is mishandled
- mature Christians not acting like Christians
- personal limitations of what I can do
- administration; paper flow and junk mail
- politics in the church
- cantankerous people
- so-called "established Christians" with no desire to grow
- indifference

3. What successful ventures have you had...in soul-winning?

- networking with non-believers
- using home Bible study, the most effective tool of evangelism
- letting the lay people lead them to Christ
- camp settings
- visiting

4. What successful ventures have you had...in stewardship?

- having our ministries, such as daycare, pay the bills
- sending quarterly statements of their personal giving and writing a positive word on that statement
- preaching on family budgeting

- ingatherings twice a year to catch up
- preaching a stewardship series at the beginning of each year
- emphasizing offerings rather than tithing

5. What successful ventures have you had...in special events?

- showing a family-oriented movie in our community park four Friday nights during the summer and then inviting them to church
- Wednesday Night LIVE (Learning, Inviting, Visiting, Evangelizing)
- men cooking the Mother's Day meal on a Sunday evening
- weekend family camp from Friday evening through Sunday (no service at the church)
- support group for mothers
- leadership development (breakfast each month with the church board and deacons, spring overnight church board retreat, and fall all-day retreat)
- "Living Proof" series for Christian businessmen

6. What is the best thing your congregation has going?

- a positive spirit
- healthy giving
- rewriting our mission statement
- renewal in Bible quizzing

- music, especially 4-part a cappella hymnsinging
- dual worship services
- active youth program in which a subsidy is given for kids to go to camp
- "Victory Kids," an outreach to unsaved youth
- working through a stressful situation

7. What major problem are you facing as a pastor and what is your strategy to overcome it?

- feeling inadequate to lead people to growth and maturity....remembering that God has called me and that he is faithful
- deciding whether to stay or leave....pray and look for the Lord's leading
- family stress....get outside help
- keeping up with the younger generation....listen to the youth pastor and attend seminars
- creating unity in the church....build on the positive and make things clear to the congregation

8. What major problem is your congregation facing and what is your strategy to overcome it?

- people who don't like other people in the congregation....recognize the problem and confront the situation

- lack of spiritual maturity and commitment....leadership training
- conflict between older folks and youth....win new people and relocate
- new people coming in and the stress of growth....build people
- lack of facility space....rent a bigger facility or share a church building
- future loss of a key couple....provide positive attitude so others will pick up the slack
- no longer a distinction from the world....need for revival for us all—revival services longer than three or four days
- competitiveness due to different leadership philosophies....attempt reconciliation using outside assistance and attempt to get past the past

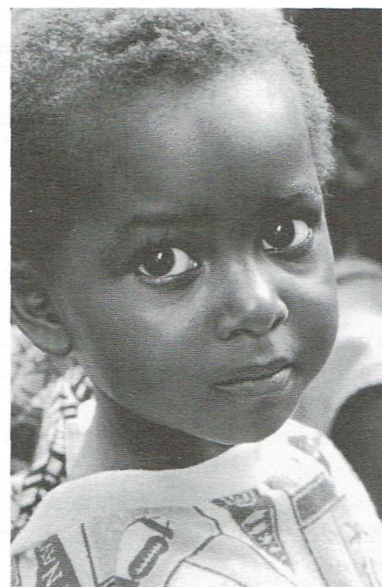
9. What challenging short phrase would best summarize your philosophy about life?

- No one can do everything, but everyone can do something.
- If there was any other way to make a living, I'd do it.
- Discover God's will and let him live it out in you.
- If it is to be, it's up to me.
- What you don't know, you don't know.

- Growth always brings change.
- Things must grow or else they will die.
- Temporary inconvenience for permanent improvement.

Jim Stauffer has pastored the Paramount Brethren in Christ Church, Hagerstown, Md., for ten years.

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Kabunga Ka-Babamba Minzi

Homemakers' Clubs

by Edith E. Miller

In an effort to assist the women of the Brethren in Christ Church in Zambia, women at the local church level have, since 1990, been encouraged to form Homemakers' Clubs. The purpose of these clubs is to bring women together to:

1. learn more about the Word of God and become stronger Christians;
2. work together on both new and old handcrafts which they can learn from each other;
3. work on new projects that can be done in groups or individually;
4. promote better living in their homes;
5. give assistance to people in the community who need help.

While each of the 56 clubs formed so far is expected to operate autonomously, efforts are made through workshops to give guidance as to activities and projects that can be attempted.

During 1991 and 1992, quite a number of these workshops were conducted. Some were for one day only; others were spread over two days. At some, cooking demonstrations were the main domestic emphasis. For example, what is the value of soybeans in a diet that is very low in protein? In trying to stress the necessity for protein, we made fried whole soybeans as a snack possibility and little fried cakes using soyflour. We discovered that toddlers took an immediate liking to the cakes. And one

woman took her portion of snack home with her to give her husband a taste.

At later workshops, I introduced steamed custard to the women as a nutritious supplement to their diet, especially suitable for their little ones and invalids. Again, the toddlers almost deprived their mothers of getting even a taste.

At other workshops, sewing was the primary activity. From each club, one woman was given the opportunity to make a stuffed toy. The stuffing? Dried corn husks that had been shredded and cut into "snibbles" while they were still fresh. Another club representative was introduced to some new embroidery stitches to incorporate into tablecloths and chair covers that are so popular. A third "trainee" created a picture to hang on the wall by fixing a greeting card, a colorful magazine picture, or a page from a calendar together with cardboard backing. She used plastic strands from cornmeal sacks to sew blanket stitch into perforations around the edges.

In addition to the individual instructions received for these projects, women were given skills that would help them fulfill some of the requirements for receiving achievement awards in their clubs. They were also encouraged to pass their newly acquired knowledge on to others in their clubs. That is often easier to

anticipate than to accomplish. But according to annual reports that have been submitted, there has been some transmission of these skills.

But the domestic aspect of the workshops was not the sole purpose of meeting with women in their local settings. At every workshop, at least an hour per day has been devoted to Bible study. My burden has been to get the women involved in the kind of Bible study where participation is predominant. Most of the women currently in the Homemakers' Clubs are already active (some more than others) in their local churches. But their primary spiritual nurture comes through passive participation when they listen to the Sunday sermons. There are some who have had the opportunity of TEE (Theological Education by Extension). Some have been in Sunday school classes where some question and answer or discussion methods have been used. But many are silent listeners.

It isn't that they are afraid to talk. They are a very sociable people, and verbal interaction is a valuable part of everyday experiences. They are also accustomed to doing things in small groups. Whether they go for firewood or water, whether they are shelling dried corn from the cobs or shelling peanuts, they seldom work alone. Conversation is a normal accompaniment to daily domestic duties. It is this freedom of sharing

ideas and news that I would like to see them incorporate into acquiring knowledge of what God has to say to them through his Word.

For all practical purposes, this does require some guidelines to give discussion direction and focus. Such guidelines for the small-group Bible study practice in the vernacular or even simple English are almost nonexistent. I've been working at producing some, but a snail's pace is all the faster I've been able to go. I've had the services of an able and willing translator, but he has to have something to translate in order to do his part.

At each workshop, we've covered the first lesson of a series that has been completed. Each club represented then had the opportunity to buy the booklet (at a minimal cost) so as to introduce their club members to the small-group concept and complete the series.

Another obstacle that I've discovered in introducing this method of Bible study is the continuing existence of illiteracy among the women. While a good number of them are able to read their Bibles, a surprising number cannot. Imagine getting all your Bible knowledge through the ear-gate. How much retention would you be capable of? I fear my Bible knowledge would be very skimpy.

The Christian Education Department of the Brethren in Christ Church in Zambia has assumed the responsibility of utilizing material developed by Literacy International. Seminars have been conducted in which readers are trained to teach others to read. One of my dreams has been to create workshop settings where the domestic skills of the Homemakers' Clubs and literacy training are combined.

And that brings us to an encouraging event after I returned from furlough. In mid-June 1993, a team of four—Mary Olive Lady and Pastor Douglas Muzyamba for literacy training, and Mrs. Leah Hansumo and myself for sewing instruction—traveled to one of our rural churches which had formed a Homemakers' Club. Five other clubs relatively nearby were invited to join us for a three-

day workshop. Each club was invited to send two representatives for each aspect of the workshop. Not all of those invited were able to send representatives. But seven women made little dresses that involved some skills that were new to them.

To our surprise, the literacy training attracted club non-participants—men and boys. While I am eager for women to be trained to teach other women, there was no way we were going to deny the opportunity to be trained to those who had made the effort to come. There were three women in the class and we were grateful for that much response. I hope that in the future we will be able to organize more combined efforts and that more women will respond to the challenge.

Again, our programs included two Bible study sessions. After leading the first session myself, to set the stage for the procedure, one of the literacy trainees—one of the women—was "volunteered" to lead the second session. Beatrice didn't have to be coaxed to accept the responsibility. She did a very good job at leading the others in the guided study, "Overcoming Worries." Each club received a copy of the small booklet that contained four lessons. With Beatrice's example, I'm hopeful that the other women will be encouraged to help their clubs work through the lessons.

Not all the clubs have been overwhelming successes. But many benefits have been gained in the efforts to succeed. Pastors have commented that the women are doing a great work. Handwork, especially utilizing local raw materials, has been produced both for sale and personal use. And women, with leadership among themselves, have gained more knowledge of God's Word.

The next time the Women's Fellowship of your church meets, could you take a few minutes to pray for your Zambian sisters?

Edith Miller is Women's Coordinator for the Brethren in Christ Church in Zambia.

Full-time Positions Available

Kenbrook Bible Camp

501 Pine Meadow Drive
Lebanon, PA

Administrative Secretary

Responsible for office management, general secretarial work, bookkeeping and reservations.

Bookkeeping and computer skills are essential, as is the ability to manage multiple tasks.

Benefits include medical insurance. This position is open immediately.

Food Service Manager

Responsible to manage the entire food service operation of the camp including menu planning, purchasing, supervising food preparation, and serving for up to 300 people. Housing is offered (but not required) on camp.

Benefits include medical insurance. Position is open January 1, 1994.

General Help

(Voluntary Service)

A single person or couple is being sought who are interested in giving time to the Lord's work in voluntary service. Primary tasks will be in the area of food service. Other areas of service will depend on the gifts and abilities of the applicants and may include various aspects of camp program, housekeeping, office operations or maintenance.

Housing at the camp and a basic support package (including medical insurance) is provided. Position open now.

For further information write or call

Eugene Wingert
Kenbrook Bible Camp
501 Pine Meadow Drive
Lebanon, PA 17046
(717) 865-4547
(717) 865-0995 (FAX)

Kenbrook Bible Camp is a year-round retreat, youth camp and conference ministry of the Brethren in Christ Church serving the mid-Atlantic area. It is located three miles north of Lebanon, Pa. All applicants must have as their goal to serve Christ through their gifts in the performance of their work.

God at work in our world

Fixing the holes

Doyle Book—Kitakyushu, Japan

In April I went to Nishinomiya to a conference on spiritual warfare with Dr. Peter Wagner (my doctoral mentor at Fuller Seminary) and Cindy Jacobs as the featured speakers. There was a tremendous atmosphere of praise as 1,000 people—evangelicals and pentecostals from many denominations—gathered. The messages were powerful, outlining the factors involved in carrying out warfare with principalities and powers for the sake of evangelism. I was personally encouraged to hear of the tremendous works of the Holy Spirit going on around the world. It was a privilege to be there.

One of the most moving incidents I have ever witnessed in Japan happened when Cindy Jacobs, near the end of her first message, asked two well-known ministers, one traditional evangelical and the other pentecostal, to represent their respective traditions and the people of both streams in the audience and to ask forgiveness of one another, confessing the suspicions, critical words and attitudes of separation which have helped cause a schism in the Body of Christ for so many years. The springboard for this gesture came from the central theme of the message: If Christians do not in repentance repair the holes in their own spiritual armor, they will hardly be able to do warfare against the forces of Satan and take by storm enslaved people for the kingdom of God.

In a few moments, as the pastors confessed with tears and embraces, the entire audience was moved to tears and prayers of repentance and crying out to God for the healing of the Church in Japan. I couldn't help but feel that this may indeed be the beginning of the revival which the speakers declared is coming to Japan.

Many happy returns

Nancy Peterman—Bogotá, Colombia

I wish I could give you the sensation of my first Sunday back at Niza IX. Instead of stopping at the old daycare center, we continued down the road half

a block to the corner lot. The people were heading for a door facing the side street leading into the closed-in patio. Our dear elderly brother Pompilio, who is all but blind, was outside sweeping the sidewalk and inviting passersby to come to the 10:00 service.

Inside, the concrete walls were less than elegant but freshly painted white, and the tile floor with all its holes was nevertheless clean and shiny. Up front on a little table the overhead projector (donated last year through the missions project list) was being put to use, and lead guitarist Ricardo was on the top rung of a shaky ladder nailing a sheet to the wall for a screen. The rest of the praise team was beginning to warm up and tune up, with the obvious absence of microphones, a casualty of unresolved electrical difficulties.

Even more noticeably absent was music leader and youth pastor Hilcías, who was recovering from a gunshot wound to his face and hand. He had been attacked by thieves during a youth group outing the week before. The purpose of this activity had been to unify and integrate some of the newcomers into the group, but it had done much more; all of the church people had gathered together in prayer and fasting as word of the crisis had spread.

Ricardo lead the singing in Hilcías' absence. It felt strange but great to get back into the rowdy clapping-and-tambourine accompaniment. Interspersed with the choruses were prayers and testimonies. But for me some of the most incredible testimonies were the unspoken ones: to see my roommate Esperanza standing up front poised and beautiful, playing guitar and singing, and to think of all the growth and healing that has come into her life; Elsa Cogua's husband, Luis Carlos, seated with her in church after all those years of praying for him; to receive a bouquet of two dozen roses—a gift from the youth—presented by Melba, a young woman I helped lead to Christ last year. It was good to learn that she is standing firm in her faith and well-involved in the church, youth group and cell group.

Partway through the singing and praise time, Hilcías actually showed up, his face partially covered with bandages

and tape and a finger of his left hand splinted and wrapped. He slipped into the front seat and nonchalantly picked up the bass guitar, gingerly at first, then with full confidence, compressing the strings with his "good" fingers and joining in the praise. Ricardo finished the song and spontaneously led in a prayer he was scarcely able to finish, thanking God for Hilcías, this man who has been his spiritual father and has influenced him so greatly as a developing leader. Many others followed in prayer, and it was especially meaningful to hear some heartfelt prayers of love and gratitude from some who have not always appreciated or agreed with Hilcías.

When the time came to dismiss the little ones for their children's church, Bob called them all up front to give me a special welcome, and several of the little ones prayed for me! After church there were several dozen hugs and kisses and new acquaintances, then a time of prayer for Margarita and her 13-year-old son Carlos....

Found: one girl

Elizabeth Brandt—Mtshabezi Hospital, Zimbabwe

There are so many individuals I could tell you about, so many times when the Lord was faithful in bringing about his purpose. I think of Roselyn, a young woman whose mind had been affected by AIDS. When I counseled with her mother in preparation for home care, she said she was greatly saddened by the fact that she had never talked to Roselyn about Christ, and now she was confused. I said to the mother, "Let's pray that her mind will return long enough for you to talk to her about Christ."

A few days later I went to visit them in their village and found that Roselyn was no longer confused and had accepted Christ! After that, whenever we visited her, we would read from the Bible and pray with her. One day I asked if she would like me to read from a particular place, and she replied, "Luke 15." Here were the parables of the prodigal son, the lost sheep and the lost coin. How appropriate for one who recently came to Christ and knows she is going to meet him in heaven! ■

Church News

Allegheny Conference

The youth of the **Air Hill** congregation, Chambersburg, Pa., camped Sept. 18-19 at Christian Retreat Center. An appreciation banquet with speaker Jerry Traister was Sept. 24. ● On Sept. 12 the **Antrim** congregation, Greencastle, Pa., had a luncheon and food shower for new associate pastor, Ky Searcy. ● The youth of the **Chambersburg** church had a service at the county prison Oct. 11 and sponsored a spaghetti dinner Oct. 16. ● Frank Severn was speaker at the Oct. 15-17 missions conference of the **Fairview Ave.** church, Waynesboro, Pa. E. Morris Sider taught a fall Sunday school class on "Who Are the Brethren in Christ and Where Are They Going?" ● Several children accepted Christ during last summer's VBS at the **Faith** church, Baltimore, Md. ● Three persons were baptized Oct. 3 at the **Five Forks** church, Waynesboro. John DeBrine led Oct. 17-19 revival services. ● The **Hollowell** congregation, Waynesboro, instituted a second worship service on Sept. 19.

The **Iron Springs** church, Fairfield, Pa., had an all-church picnic Sept. 19. Guests Norman Blower and John Biswas spoke in September. ●

On Sept. 12 the youth of the **Martinsburg**, Pa., church gave the puppet drama "Witnessing at the Mall" followed by a debate on personal evangelism. Roger Witter, regional representative to BOA, spoke in the Sept. 19 service. ● The **Mt. Rock** congregation, Shippensburg, Pa., took in 12 new members in August and September. ● At a recent meeting, the **New Guilford** congregation, Chambersburg, Pa., authorized the building committee to develop and finalize plans for more classrooms, office space, and handicap accessibility. ● Sept. 19 was Rally Day at the **South Mountain** church, Shippensburg, with the Wingert Family Singers. ● Clyde Sollenberger, representative of the Finance Commission, spoke on Sept. 12 to the **Springhope** congregation, Schellsburg, Pa.

Atlantic Conference

The **Elizabethtown**, Pa., church planned a father/daughter/son miniature golf outing on Oct. 9. ● One fall Sunday school elective at the **Fairland** church, Cleona, Pa., was "Who Switched the Price Tags?" with Tony Campolo. The congregation helped sponsor a community prayer

breakfast on Oct. 2. ● Henry Ginder led services Sept. 26-29 for the **Fellowship Chapel** congregation, Bronx, N.Y. ● Sept. 30 was ladies' night out at the **Free Grace** church, Millersburg, Pa., with Chris Eggleston speaking on "healthy choices." Graybill and Ethel Brubaker recounted news of their missions tour to Africa on Sept. 19. ● The **Harrisburg**, Pa., church recently hosted approximately 60 guests from the **Fellowship Chapel** congregation (Bronx, N.Y.) for worship and fellowship.

Henry Ginder spoke in the Sept. 19 morning service of the **Hummelstown**, Pa., church. A cookout and vespers were in the evening. ● The **Lancaster**, Pa., congregation viewed the "Learn to Discern" film series Sept. 12, 19. ● The **Manor** church, Mountville, Pa., has 69 preschoolers enrolled in five classes per week. ● On Sept. 19, Graybill Brubaker spoke to the **Mastersonville** congregation, Manheim, Pa. A program by Teen Challenge from Rehrersburg, Pa., was in the evening. ● The **Mt. Pleasant** congregation, Mount Joy, Pa., had a guess-who's-coming-to-dinner on Oct. 17. ● The **Palmyra**, Pa., church designated Oct. 31 as building fund Sunday. On Sept. 26, they hosted John Knoble's presentation of "Commander Namaan."

On Sept. 19 the **Pequea** church, Lancaster, Pa., saw the Joni film "Blessings Out of Brokenness." ● The Thursday morning women's Sonshine 'n' Coffees began Sept. 9 at the **Refton**, Pa., church with Nancy Jenkins speaking on "walking in obedience." ● Don Shafer spoke in September to the **Silverdale**, Pa., congregation on "Belonging Is Not an Option." ● A recent bus trip by the **Skyline View** congregation, Harrisburg, Pa., to a Phillies game was attended by 90 people, half of them community guests. ● The **Souderton**, Pa., church had their Sunday school/LIFE kick-off Sept. 12 with a light breakfast, introduction of teachers, and information about the 1993-94 LIFE program. A church picnic was held in the afternoon. ● The **Stowe**, Pa., church had services with Luke Keefer, Sr., Sept. 30-Oct. 3.

Canadian Conference

The Solid Rock Club began Sept. 10 at the **Boyle** church, St. Ann's, Ont., for grades 1-6. Former pastor Ron and Marjorie Lofthouse reported on their second trip to Cuba on Sept. 12. ● The evening service Sept. 19 at the **Delisle**, Sask., church featured Scot and Jennifer White reporting on their missions experience in Mexico. On Oct. 2 Lester and Mary Fretz met with those interested in a seniors' ministry. ● The **Heise Hill** congregation, Gormley, Ont., had their annual corn roast on Sept. 11. ● On Sept. 12 the **Kindersley**, Sask., church kicked off a year-long attendance contest. ● A Celebration of Friendship service and banquet were Oct. 3 at the **Massey Place** church, Saskatoon, Sask. The John Haffner Memorial Golf Tourney was hosted Sept. 18.

The **New Life** church, Collingwood, Ont.,

Board for Congregational Life 1993 music scholarship recipients

The Board for Congregational Life is pleased to announce the recipients of this year's music scholarship winners. Rhonda Frayle, Brooke Hoffman, Joann Kreider and Kent Pierce were selected out of 31 applicants to receive \$200 music scholarships for private music lessons.

Rhonda Frayle, 18, attends the **Sherkston Brethren in Christ Church**, Sherkston, Ont. She plays piano in church and for the children's choir and also plays in other churches. Her scholarship will be used for private piano lessons. Rhonda would like to upgrade her sight reading and concentrate on choruses, songs and transitions because she sees music as a ministry in the church.

Brooke Hoffman, 17, attends the **Elizabethtown Brethren in Christ Church** in Elizabethtown, Pa. She sings in the youth choir and plays the violin for worship in the areas of accompanist, part of a string quartet, family strings, preludes, offertories and congregational singing. Brooke's scholarship will go toward piano and violin lessons. Her desire is to use her musical gifts to the fullest to worship God and praise him.

Joann Kreider, 17, attends the **Refton**

Brethren in Christ Church, Refton, Pa. Joann contributes to the music ministry as church pianist, children's choir pianist, worship team, youth group song leader, orchestra, piano offertories and various vocal and violin solos, duets and ensembles. Joann plans to use her scholarship to enhance her ongoing goal of excellence in piano performance to glorify God. Her goal is to always sing and make music in her heart to the Lord.

Kent Pierce, 14, plays piano for special music and congregational singing and sings in a contemporary ensemble at the **Skyline View Brethren in Christ Church**, Harrisburg, Pa. He plans to use his scholarship for private piano lessons. Kent's goal is to have a career in music and to use his musical talents for the Lord.

The Board for Congregational Life is privileged to make these scholarships available each year through their Music Trust Fund. It would be pleased to have given scholarships to the many worthy applicants. Plans are to continue the scholarship in 1994 for young people who are studying music and are actively participating in their local congregation.



Four teachers from the Air Hill Brethren in Christ Church, Chambersburg, Pa., were recognized by the Franklin County Sunday School Association and the Pennsylvania Sunday School Association. From left: Charlotte Gerhold (25 years), Sarah Kipe (34 years), George Kipe (50 years), Joe Muss-er, superintendent, and Carl Myers (50 years).

had its Rally Day Sept. 12 featuring the Promised Land Puppets. ● On Oct. 2 the **Oak Ridges**, Ont., church had a walkathon to raise money for music and sound equipment. ● On Sept. 19 John and Ethel Sider spoke to the **Orchard Creek** church, St. Catharines, Ont., about their preparations to go to India after several years in Mexico. ● Oct. 10 was budget catch-up Sunday at the **Port Colborne**, Ont., church. ● The **Ridgemount** church, Hamilton, Ont., planned its Education Dept. picnic for Sept. 11 at Waterbrook Farm Camp. ● The youth of the **Sherkston**, Ont., church had special events in September: a trip to Canada's Wonderland, a "country hoedown," and a "capture the flag" event.

Bill Anderson led renewal services for the **Springvale**, Ont., congregation from Oct. 17-22. ● A tea in honor of Jack and Mary Swalm's 50th anniversary was held at the **Stayner**, Ont., church on Sept. 18. The church's annual jamboree was Sept. 4. ● On Sept. 12 the **Wainfleet**, Ont., church had a picnic and concert by musician and humorist Ron Moore. ● The **Welland**, Ont., church hosted an area churches joint worship service on Sept. 26 on the theme "Peace: Thriving Through Chaos." ● On Sept. 12 Darrell and Anna Winger shared with the **Westheights** congregation, Kitchener, Ont., about their call to Mozambique to train pastors.

Central Conference

Gideon Ken Carver spoke Sept. 19 to the **Amherst** congregation, Massillon, Ohio. ● The **Bethel** congregation, Merrill, Mich., honored the 100th birthday of Mabel Lyons after the Sept. 8 evening service. ● The **Beulah Chapel** church, Springfield, Ohio, had a yard sale on Oct. 9. ● Sept. 18, family night at the **Christian Union** church, Garrett, Ind., featured "garbage can soup." The church began Good News Club, youth and adult meetings on Oct. 6. ● A group from the **Fairview** church, Englewood, Ohio, joined a Life Chain during an anti-abortion demonstration Sept. 26 on the streets of Dayton. Several members attended the recent Billy Graham Crusade in Columbus. ● Sept. 20 was the beginning date for two fall Precepts classes at the **Lakeview** church, Goodrich, Mich.: "Marriage Without Regrets" and a study of Philipians.

The Sept. 19 speaker at the **Nappanee**, Ind., church was Larisa Panchenko, a Christian who grew up as an atheist in Russia. The new fall Wednesday night program is drawing more than 60 persons per night for a meal, jr. high ministry,

prayer meeting, intergenerational activities, and choir. ● One person was baptized Sept. 12 at the **Northgate** church, Tipp City, Ohio. ● The Waggoner Family Gospel Singers were the guests Oct. 17 of the **Peace Chapel** church, Ravenna, Ohio. ● On Sept. 19 at the **Pleasant Hill**, Ohio, church Paul Pawelski shared about ministry in the inner city. ● A class on Brethren in Christ beliefs ran from Oct. 3 to Nov. 14 at the **Sippo Valley** church, Massillon, Ohio. ● The **Union Grove** church, New Paris, Ind., hosted the Oct. 2 Michiana women's retreat with speaker Virginia Allen.

Midwest Conference

Stan and Beth Norman were installed Sept. 5 as pastoral couple of the **Abilene**, Kan., church. Members were "dared" to bring unchurched friends to a Sept. 19 community night featuring a "Bible Jeopardy Show" and a "Normahue" interview on "Did Jesus Really Rise from the Dead?" ● Paul and Lela Hostetler gave a slide update on Zambia in the Oct. 7 evening service of the **Mound Park** church, Dallas Center, Iowa. The congregation received two new members in September. ● Charles Crosby held a four-service series of special meetings the last weekend in September at the **Mt. View** church, Colorado Springs, Colo. ● The **Navajo Chapel** congregation, Bloomfield, N.M., is enjoying the new ministries of the Whittingtons and the Maillouxes from Indiana. ● On Sept. 19 Eugene and Ruth Madiera shared with the adult Sunday school class of the **Oklahoma City**, Okla., church about Brethren in Christ missions in Central America. ● Six women from the **Rosebank** congregation, Hope, Kan., attended the Midwest Women's Retreat, Sept. 17-19, at Hesston, Kan. ● On Sept. 12 six persons were baptized into the fellowship of the **Zion** congregation, Abilene.

Pacific Conference

The sermon "The Slippery Slope of Financial Enslavement" was the Sept. 26 portion of a fall family series at the **Chino**, Calif., church. ● Kirk Zehnder and Bill Snyder were September guest speakers at the **Moreno** church, Moreno Valley, Calif. ● The **Ontario**, Calif., church is emphasizing small groups this fall. ● The **Walnut Valley** congregation, Walnut, Calif., designated Oct. 10 as Growth Sunday with a goal of 100 in attendance. ● On Sept. 19 the **Upland**, Calif., church enjoyed a concert by the Azusa Pacific Univer-

sity Choir and Orchestra. ● The Pacific Conference Men's Ministries sponsored an Oct. 16 fall gathering and chili cook-off at Red Hill Community Park.

Southeast Conference

The **Community Bible** church, Sarasota, Fla., began a Navigators 2:7 discipleship course in September. The youth shared a video of their New York trip in the Oct. 3 service. ● The **Holden Park** church, Orlando, Fla., sponsored a chartered boat fishing trip on Oct. 23. ● On Oct. 30 the **Knifley Chapel** church, Knifley, Ky., hosted a women's retreat with Nancy Davis from Mexico. ● The **Millerfield's** church, Columbia, Ky., planned a Sept. 11 picnic at Russell County Park. ● The **Pomeroy Chapel** church, Smithville, Tenn., received four new members recently. ● Robert and Winifred Worman spoke Sept. 12 to the **Winchester**, Va., congregation. On Sept. 19 the church had an afternoon and evening retreat with Eugene Wingert.

Susquehanna Conference

On Sept. 19, 10 new members were received into the **Big Valley** church, Belleville, Pa. Rebecca Byler spoke about her trip to Australia the same day. ● Lynda Gephart will be leaving the **Carlisle**, Pa., church as Director of Christian Education to become Minister of Youth and Young Adults at the **Grantham**, Pa., church. The Carlisle church had an information and voting process during October on a proposed building addition. ● The Golden Agers of the **Cedar Grove** church, Mifflintown, Pa., went to the MCC headquarters at Akron on Oct. 5 for a work day. ● On Oct. 17 the **Cedar Heights** church, Mill Hall, Pa., had missions promotion and a carry-in meal with Ethel and Graybill Brubaker.

Fred and Grace Holland were featured guests at the Oct. 9-10 missions conference of the **Cumberland Valley** church, Dillsburg, Pa. The Liberated Wailing Wall was in concert Sept. 28. ● Sept. 12 was Friend Day at the **Fairview** church, Reesers Summit, Pa., with singer Skip Bowen, a carry-in meal, and an evening report by the Mechanicsburg church youth who were in the Dominican Republic this summer with Youth With a Mission. ● Bob and Betty Jacks led an Oct. 9 evangelism seminar, "Your Home a Light-house," at the **Grantham**, Pa., church on how to host and lead evangelistic home Bible studies. ● Arthur Climenhaga led Oct. 10-12 revival services for the **Hanover**, Pa., congregation. ● On Oct. 3 the **Jemison Valley** congregation, Westfield, Pa., viewed "America's Godly Heritage" by David Barton.

Charles Melhorn, Don Zook, and Barry Shue took teaching and speaking duties during the pastor's vacation in September at the **Locust Grove** church, York, Pa. ● Bishop Hawbaker was the Oct. 3 guest of the **Marsh Creek** church, Howard, Pa. ● The **Mechanicsburg**, Pa., church is building a 30 ft. by 18 ft. picnic pavilion with toilet and storeroom, using the Jason Rosado Memorial Fund. ● The **Messiah Village** church, Mechanicsburg, received 15 new members on Sept. 5. ● The **Redland Valley** church, York Haven, Pa., had Oct. 15-17 revival services with Jack Ludlam. ● On Sept. 19 Dick and Edie Miller spoke about their experiences in Africa to the **Roseglen** congregation, Duncannon, Pa. ● David and Faithe (Hoover) Musser celebrated



50 years of marriage on Aug. 12. They were married in Abilene, Kan., after which they completed their education at Upland College, served as missions workers in Kentucky, and pastored the Bethel and Abilene congregations, Kan. They now worship with the **West Shore** congregation, Mechanicsburg. They have two sons, five grandchildren, and three great-grandchildren.

For The Record

Births

Artz: Abigail Grace, Sept. 9; Charles and Melissa (Conrad) Artz, Skyline View congregation, Pa.

Byler: Caleb Gorman, Sept. 11; Bruce and Rhoda (Kindy) Byler, Bethel congregation, (Merrill) Mich.

Colletti: Taylor Christian, Sept. 24; Chris and Heather Colletti, Grantham congregation, Pa.

Dunkle: Ryan Peyton, Sept. 3; Dwight and Robin (Anderson) Dunkle, Grantham congregation, Pa.

Forrey: Reagan Cole, Sept. 17; chosen by Donald and Claudia Forrey, Manor congregation, Pa.

Forte: Amanda Jean, Sept. 13; Joseph and Dawn (Lapp) Forte, Pequea congregation, Pa.

Fulp: Carissa Nicole, Aug. 8; Daryl and Wanda (Musser) Fulp, Highland and Fairview congregations, Ohio.

Hock: Kenton Samuel, Sept. 1; Tony and Quin (Wingert) Hock, Mechanicsburg congregation, Pa.

Long: Samantha Devon, Sept. 11; Ken and Renee (Sorace) Long, Elizabethtown congregation, Pa.

Mast: Austin Taylor, Sept. 17; Bob and Valerie Mast, Cumberland Valley congregation, Pa.

McIntyre: Matthew Alan, Sept. 7; Scott and Cindy (Bittinger) McIntyre, Chambersburg congregation, Pa.

Myers: Marlena Diane, Sept. 8; Nevin and Pam Myers, Grantham congregation, Pa.

Mylin: Kami Dawn and Karla Dee, Sept. 17; Dale and Marcia (Renno) Mylin, Pequea congregation, Pa.

Mylin: Truman Jerrell, Sept. 17; J. Donald and Sandra (Eidemiller) Mylin, Pequea congregation, Pa.

Overturf: Stanley Theodore, Sept. 25; Paul

E.V. Timelines

100 Years Ago

In the Nov. 1, 1893 issue—"That the daily paper is a great educator I presume no one will deny.... We want the news, but can we afford to read and have our children read the sensational reports of murders and robberies, scandals, prize-fights, etc....? Bro. Blank has solved the problem.... Now, he is a very busy man, and most men in his business would find no time for their families; but not so Bro. Blank. One hour after dinner, every evening, is spent with the daily paper and his children. John and Susan, the older children, armed with their geography, and the father with the newspaper. He begins on the first page with the foreign news. As names of places are read, the children are asked to locate them, and failing to do so unaided, they refer to their maps. The mention of places may recall certain important historical events, and questions are asked, and information given concerning these.... I can suggest but one amendment to Bro. Blank's plan: Let the time be extended say 30 minutes, during which let the Bible be substituted for the newspaper, and at the close of the reading let all kneel while the father leads in fervent prayer to the Giver of all good. Who can doubt the good effects of such a course."

75 Years Ago

Nov. 18, 1918 issue—"A very jubilant sound has gone out over the world. It is that the war, that has wrought such awful destruction and havoc, for over four years, is now at an end. At last the German autocracy is overthrown, all her allies having deserted her previously. It is a matter of universal rejoicing that the end has come, and it is to be hoped that that worse autocracy, Bolshivism, may be prevented from doing its murderous work in the countries where the former governments have fallen."

50 Years Ago

Nov. 8, 1943 issue—Several columns under the "Our Sunday Schools" department were devoted to Lula Asper's account of the Sunnymead, Calif., Sunday school which abandoned the standard International Sunday School Lessons which did "not adequately meet the need of the Primary, Junior, and Intermediate Sunday School pupil." Instead, the church reported pioneering units of study around certain themes. The official reply after great success was, "We cannot but commend the above project...on the basis of results attained: intense interest, assuring that definite Bible knowledge was being acquired, increased attendance, and actual response to the teaching received, in that 14 of the S.S. scholars accepted Christ."

25 Years Ago

Nov. 4, 1968 issue—A full-page ad introduced the first book in the Brethren in Christ Heritage Series: *Adventure in Discipleship*. In promoting the book, Henry Ginder says, "It was my good fortune to be one of the forty people who reviewed the lessons prior to their publication. I admit that at times I became so engrossed in interest in the content of the lesson that I had to remind myself of my assignment to be critical."

10 Years Ago

November 1983 issue—Walter Winger writes in "Biblical Undergirdings for Cooperative Ministries and Mission," "If we are a family...then our hands should be joined together in all aspects of our response to God's commands. We should respond as a family cooperatively together."

Making year-end financial decisions

by W. Edward Rickman

W. Edward Rickman is Director of Stewardship (U.S.) for the Brethren in Christ Church.

Cooperative Ministries

Receipts—Year to Date
January 1 - March 31, 1993

	1993	1992
Proportionate	<u>1,615,900</u>	<u>1,518,168</u>
Congregational	1,591,065	1,446,973
Individual	24,835	71,195
Designated and Direct Giving	<u>445,956</u>	<u>461,008</u>
Congregational	232,791	278,877
Individual	213,165	182,131
Total to Date	<u>2,061,856</u>	<u>1,979,176</u>
Total Budget	<u>4,210,537</u>	<u>4,142,279</u>
Received to Date	48.9%	47.8%

How many appeal letters did you receive in the mail today? It's that time of year!

Probably most of the appeals you receive will be couched in terms of urgency, crisis, or impending disaster. There are hungry and hurting people! There are abused and ill-fed children! There are injustices and wrongs! There are desperate needs all around the world!

With all those graphic appeals and needs, how can we not be touched with compassion and caring, and generous response? After all, doesn't the very name of Christian suggest a response of willingness to help meet every need around us? Or, does it?

How do we decide what appeals we should respond to in light of our resources? (Usually our resources don't match the magnitude of the appeals.) What is the criterion by which we prayerfully determine God's will in allocating our resources?

I am often reminded of the words of Dr. Richard Halverson describing the priorities in the life of Jesus when he walked this earth. He had the power to heal *all* of the diseases. He had the ability to touch *all* the blind and deaf and deformed and make them whole again. He had the miracle resource to feed *all* the hungry and satisfy the needs of *all* the poor.

But he didn't! What did he do when all those needs surrounded him everywhere he went? He marched resolutely to the Cross! What a paradox! All that power and ability to meet *all* the physical and temporal needs of *all* mankind laid aside to go to the cross.

Perhaps this profound picture could be the basis for establishing some principles by which we respond to the needs around us:

1. The scriptural needs of people far outweighed their temporal needs on the priority scale of Jesus. His actions confirmed that. Physically satisfied and physically whole people still have an eternal destiny which can only be determined by their relationship to Jesus Christ who paid the sacrifice for sins on the cross. Consequently, one of the first questions to ask of any worthy organization is this: "Is their ultimate goal to win needy people to Jesus Christ?"

2. Jesus also demonstrated that the priority of building the kingdom of God far outweighed the importance of developing earthly kingdoms. Again, he could have been King. Instead he chose to be King of kings! A second question to ask: "Is this ministry building the kingdom of God or developing a man-centered kingdom?"

3. Jesus also demonstrated that self-sacrifice far outweighs the benefits of self-serving. He could have developed the greatest and largest ministry in all history. Instead, he chose to lay down his life to pave the way for his disciples to carry that ministry to the ends of the earth. A third question to ask: "Is this organization self-serving or self-sacrificing in their goals and ministries?"

The point is clear. We should not make decisions on the basis of the glamor of the appeal. Decisions should be based on whether my contribution will make a difference in the kingdom of God.

The Brethren in Christ Church has consistently worked to develop ministries which are designed to fulfill the priorities Jesus demonstrated.

1. The ultimate goal of all our ministries is to reach people for Jesus Christ around the world.

2. The ultimate goal of all our ministries is to build the kingdom of God.

3. The ultimate goal of all our ministries is to give everyone the opportunity to make their life a living sacrifice in service for Jesus Christ. We exist to serve!

In your decision making about year-end giving, don't forget that the Brethren in Christ Church has ministries that span the globe in: Feeding the hungry—healing the sick—showing compassion on the needy—loving and caring for children—addressing injustice—evangelizing our neighbors—sending missionaries around the world—and much more!

All of this to increase the kingdom of God.

Be sure to make Brethren in Christ ministries a priority in your giving decisions.

and Hillary (Le-Roy) Overturf, Chambersburg congregation, Pa.

Rohrer: Alyssa Lynne, Aug. 29; Randall and Kimberly (Lippiatt) Rohrer, Manor congregation, Pa.

Stoerman: Laura Jean, Aug. 22; Mark and Joy Stoerman, Mt. Rock congregation, Pa.

Stoner: Ashtin Elaine, Aug. 30; Michael and Stacy (Hall) Stoner, Cumberland Valley congregation, Pa.

Viar: Kylan Lucille, Aug. 27; Jeff and Melissa Viar, Rosebank congregation, Kan.

Weller: Corrine Lee, Aug. 26; Dennis and Sally (Kibler) Weller, Mechanicsburg congregation, Pa.

Witmer: Joe Raymond, Sept. 24; Lewis and Judy (Burkholder) Witmer, Manor congregation, Pa.

Yousey: Mitchell Jacob, Sept. 9; Kim and Linda (Schock) Yousey, Cedar Grove congregation, Pa.

Weddings

Brubaker - Owen: Ruth Louise, daughter of Mr. and Mrs. Edward Owen, Waxhaw, N.C., and Marlin Ray, son of Mr. and Mrs. Clarence Brubaker, Hagerstown, Md., Sept. 4, at Grantham Brethren in Christ Church with Rev. Clarence Brubaker officiating.

Diehl - Lott: Kelly Lott and James Diehl, Aug. 14, at Horne Methodist Church with Rev. Ken Mackie officiating.

Dykstra - McPherson: Amanda Leigh, daughter of Larry and Cheryle McPherson, Wellandport, Ont., and Kevin John, son of John and Mary Dykstra, St. Ann's, Ont., Sept. 17, at Boyle Brethren in Christ Church with Rev. Lee Winger and Rev. Ron Lofthouse officiating.

Eberly - Van Der Kraan: Cheryl Darlene Cara Van Der Kraan, Ridgeway, Ont., and Robert Owen Eberly, Ridgeway, Aug. 11, at Camp Kahquah with Rev. Ron Lofthouse officiating.

Gipe - Rockwell: Melissa Rockwell, daughter of Rodger Rockwell and Vickie Stitley, Chambersburg, Pa., and Kurt, son of Ron and Arlene Gipe, Chambersburg, Aug. 21, at Antrim Brethren in Christ Church with Rev. Steven D. Munger officiating.

Kramer - Kingdon: Jennifer, daughter of Mr. and Mrs. Bryan Kingdon, Ridgeway, Ont., and Boris, son of Mr. and Mrs. Richard Kramer, Dundas, Ont., Aug. 14, at Riverside Chapel with Rev. Kathleen Leadley officiating.

Kreps - Brown: Julie Brown and Terry Kreps, July 31, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

Kroeker - Chouinard: Michelle, daughter of Mr. and Mrs. Victor Chouinard, Desert Hot Springs, Calif., and Randy, son of Mr. and Mrs. Richard Kroeker, Salem, Ore., Apr. 21, at Indio, Calif.

Lofthouse - Empringham: Brenda Jean, daughter of Ronald and Kathleen Empringham, Gormley, Ont., and William Arthur, son of Alvin and Ruth Lofthouse, Nanticoke, Ont., Aug. 28, at Heise Hill Brethren in Christ Church with Rev. Isaac Flagg officiating.

Mack - Berg: Kay Anne, daughter of Ed and Linda Berg, Garden City, Kan., and Richard

Allen, son of Willis Mack, Mission, Kan., and Shirley Mack, Shawnee, Kan., July 24, at Cumberland Valley Brethren in Christ Church with Rev. Ray Bert and Rev. Mike Martinelli officiating.

Montgomery - Harry: Debra Ann, daughter of Gordon and Angie Harry, Wainfleet, Ont., and Christopher Todd, son of Gerald and Mary Montgomery, Henwick, Ont., Aug. 28, at Wainfleet Brethren in Christ Church with Rev. Charles Mashinter officiating.

Moore - Perry: Michele, daughter of Mike and Emmy Perry, Wellandport, Ont., and Lee, son of Larry and Lorraine Moore, St. Ann's, Ont., Aug. 14, at Boyle Brethren in Christ Church with Rev. Lee Winger officiating.

Ritchey - Leedom: H. Lee Ritchey, Everett, Pa., and Clara A. Leedom, Jamaica, July 24, at Antrim Brethren in Christ Church with Rev. Robert Witter and Rev. Mark Slagenweit officiating.

Robinson - Milliken: Rebekah Lynn, daughter of Mark and Phyllis Milliken, Englewood, Fla., and Kevin Scott, son of Dallas and Susan Robinson, Hollidaysburg, Pa., Aug. 7, at Canoe Creek Brethren in Christ Church with Rev. Robert Patterson and Rev. Mark Milliken officiating.

Wolgemuth - Hurd: Jenice Hurd, daughter of Doyle and June Woodward, Fla., and Brent, son of Dale and Lois Wolgemuth, Mechanicsburg, Pa., Sept. 18, at Grantham Brethren in Christ Church with Rev. Robert B. Ives officiating.

Obituaries

Baer: Kenneth Leroy Baer, born Sept. 8, 1934, son of Lehman Martin and Hilda Elizabeth Reynolds Baer, died Sept. 19. Surviving are his wife, Carolyn A. (Martin); four daughters, Kendra A. Sommerfeld, Karen M. Jones, Krista L. Campbell, and Kaye E. Robucci; four grandchildren; a sister, Martha Ann Showalter; and two brothers, Richard R. and Lewis E. Kenneth was a member of the Mason-Dixon Barbershop Chorus, and the Long Meadow Volunteer Fire Co. He was a member of the Hollowell congregation, Pa., where the funeral was held with Rev. Ralph Palmer and Rev. Fred Shanaman officiating. Interment was in Greenlawn Memorial Park (Md.).

Gilmore: Emma Mildred Gilmore, born Oct. 21, 1900, daughter of Christian and Anna Dyck Sider, died Aug. 20. Preceding her in death were her husband, Edward Gilmore; three brothers, Earl, Christian, and Calvin; and two sisters, Mattie and Myra. Surviving are a daughter, Mary Fretz; a son, John; four grandchildren; four great-grandchildren; and a sister, Mabel Tucker. Emma and her husband served as pastoral couple of the Wainfleet congregation, Ont., for 27 years. She carried a concern to the end of her life that people would be ready to meet the Lord. Services were held at the church with Rev. Charles Mashinter and Rev. John Sider officiating. Interment was in Zion Cemetery.

Gilmore: Mabel Irene Gilmore, born May 14, 1908, daughter of Charles and Sarah Jane Duff, died Aug. 17. Preceding her in death was her husband, Lewis Gilmore; and three brothers, David, Jim, and Gordon Duff. Surviving are

a son, Robert; 3 daughters, Madeline Myers, Marion Winger, and Joan Warkentin; 13 grandchildren; 23 great-grandchildren; a brother, Edward Duff; and a sister, Margaret Cosby. Mabel was a dedicated member of the Wainfleet congregation, Ont., where the funeral was held with Rev. Charles Mashinter and Rev. John Sider officiating. Interment was in Zion Cemetery.

Hare: Erma Z. Hare, born July 31, 1913, daughter of Loy F. and Rhoda Mable Zimmerman Hare, died Jan. 29. Surviving are two brothers, Clyde and Howard Hare, and several nieces and nephews. Erma was a graduate of Mechanicsburg High School and Finley College. She was a registered nurse, and served from 1947 to 1972 with Brethren in Christ World Missions in India. She was a member and deacon of the Carlisle, Pa., congregation, and a member of the Messiah Village Auxiliary. The funeral was held at the Carlisle church with Rev. Kenneth O. Hoke and Rev. H. Carl Shank officiating. Interment was in Mt. Zion Cemetery.

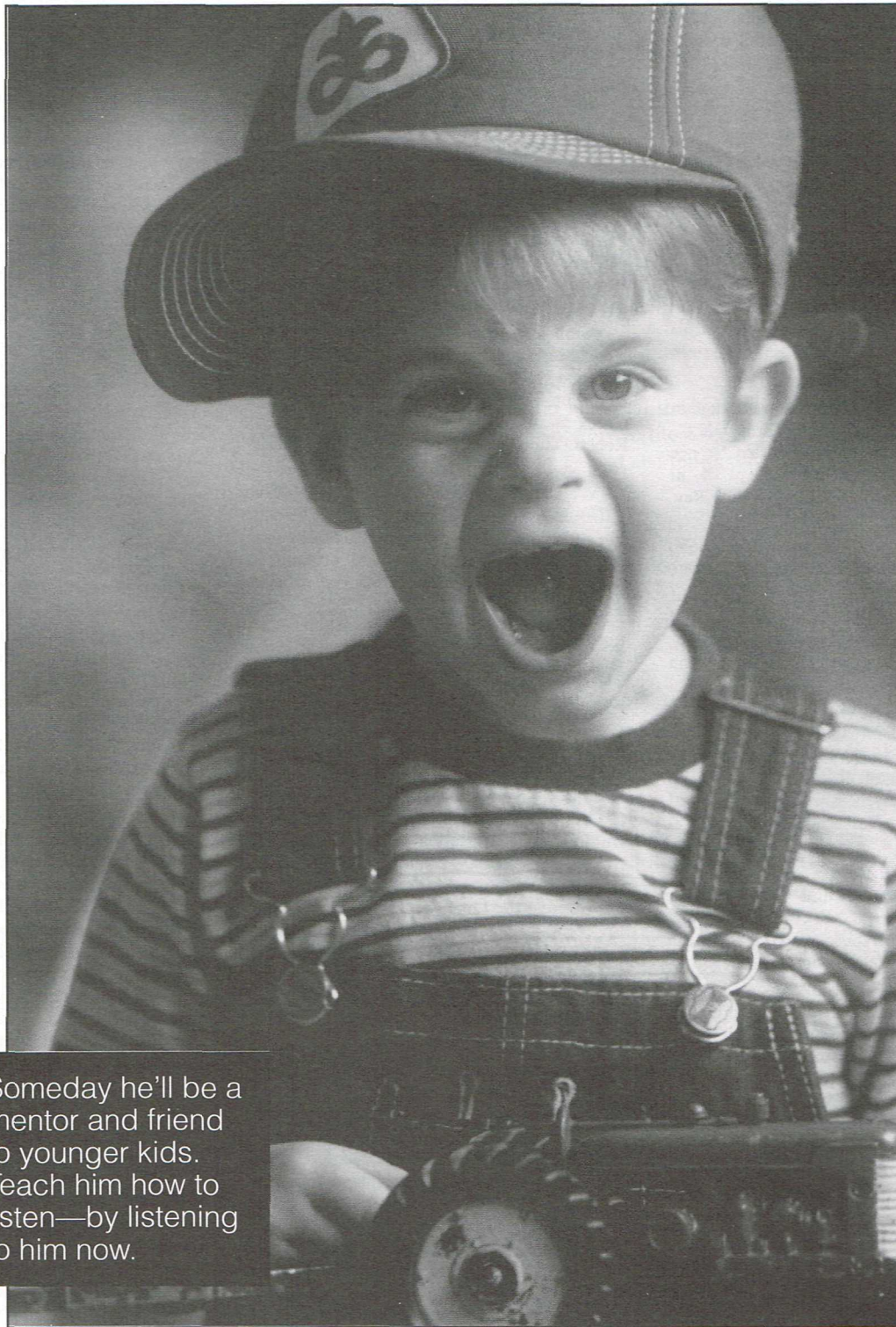
Hoffman: Clair H. Hoffman, born May 28, 1918, son of John H. and Ruth Hess Hoffman, died Sept. 21. Surviving are his wife, Laura (Turner); two daughters, Connie E. Strickler and Jean C. Bauman; a son, J. Lynn; eight grandchildren; two sisters, Velma Light and Gladys Books; and two brothers, John H. and Glenn H. Clair was retired from Christian Light Bookstores where he was a general manager. He was a graduate of Messiah Junior College and of Pierce Business School. He was a past president of Christian Booksellers Assoc., a former member of the Publication Board of the Brethren in Christ Church, and a former member of the Peace Committee of the Mennonite Central Committee. He was a member of the Grantham, Pa., congregation. The funeral was held at the Messiah Village Chapel with Rev. Robert B. Ives, Rev. S. Lane Hostetter, and Rev. J. Robert Lehman officiating. Interment was in East Donegal Cemetery.

Hoover: Clarence Hoover, born May 29, 1901, in West Milton, Ohio, son of Elmer and Lydia Hoke Hoover, died July 15. Preceding him in death were three sisters and three brothers. Survivors include his wife, Josephine (Welty); two sons, Mark and Amos; two daughters, Rhoda Harter and Isabel Hoover; five grandchildren; a great-grandchild; three brothers, Samuel, Jesse, and David; and two sisters, Martha Hoover and Rachel Book. Clarence was a retired farmer. The funeral was held at Jackson Funeral Home (Pleasant Hill, Ohio) with Rev. Tom Kershner officiating. Interment was in Highland Cemetery.

Keller: Ruth E. Keller, born Nov. 11, 1894, daughter of Samuel C. and Arminta Lowry Heintzelman, died Sept. 18. Preceding her in death were her husband, Harvey N. Keller; 3 brothers; and 3 sisters. Surviving are 4 daughters, Catherine Seilhamer, Mary Jane Brechbill, Janet McCleary, and Ruth L. Keller; 2 sons, Glenn E. and Samuel C.; 10 grandchildren; 12 great-grandchildren; and 2 sisters, Nellie Gordon and Eva Jane Reichard. Ruth was the oldest member of the Chambersburg congregation, Pa. The funeral was held at Park-Geisel Funeral Home with Rev. Kevin Witter officiating. Interment was in Norland Cemetery.

Layton: Ellen M. Layton, born Dec. 8, 1923, daughter of Clarence A. and Nannie Gayman

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Evangelical Visitor

A new look for an old church

The Atlantic Conference Material Aid and Service Commission came to the aid of the Mastersonville Brethren in Christ Church. The 115-year-old church is located in Lancaster County, Pa.

A refurbishing project was begun in 1990. At that time several new windows were installed, new siding was installed on two sides of the exterior, the old block chimney was surfaced with stone, and some landscaping was done. However, this small but growing congregation had to put its project on hold until more funds became available.

At this time the Material Aid and Service Commission offered its help. John Harnish, chairman of the commission, from the Refton congregation, placed a call to conference churches for those who would be willing to donate labor.

July 10 was set as the work day to replace the windows on the south side of the church and install siding on the east and south sides. Some of the men came Friday evening and early Saturday morning for preliminary set-up work and to get a head start on the project.



Cars and trucks continued to roll in, equipped with every sort of workmen's tools. The place buzzed with activity. Thirty men from six churches, plus the local workers, sacrificed their private schedules to give their time, skill and energy on a swelteringly hot day. Gallons of iced drinks were drunk to help combat the 101 degree heat. The women of the church served a substantial and delicious meal with snacks available at all

times. "Everyone had a mind to work" similar to the Israelites in rebuilding the city wall of Jerusalem. By the end of the day, this cooperative effort had transformed the peeled paint look into one of beauty.

The Mastersonville congregation and Pastor Harold Bowers are most grateful for the great boost in this on-going project.

Musser, died Aug. 27. Preceding her in death was her husband, Leslie M. Layton. Surviving are two sons, Nelson E. and Lewis A.; a grandson; three brothers, Paul, John A., and Clarence Musser; and three sisters, Catherine Brechbill, Ruth Bert, and Mary Wengert. Ellen was a member of the Chambersburg, Pa., church where she was active in the sewing circle. She last worked at Helping Hands. The funeral was at the Robert G. Sellers Funeral Home with Rev. Kevin Witter officiating. Interment was in Parklawn Gardens.

Martin: Kathryn G. Martin, 83, died Sept. 8. She was the widow of Harper L. Martin. Surviving are a son, James L.; a daughter, Faye L. Wagner; eight grandchildren; six great-grandchildren; and two sisters, Vada Hockenberry and Ruth Cohick. She was a member of the Cumberland Valley congregation, Pa., where the funeral was held with Rev. Ray Bert officiating. Interment was in Mount Holly Spring Cemetery.

Plank: Cecil Alford Plank, born Nov. 5, 1901, died Sept. 5. Preceding him in death was his wife, Gladys. Surviving are 4 sons, Gene, Arnold, Arvid, and Thaine; 3 daughters, Angeline Anderson, Laurel Scott, and Janet Hofmann; 21 grandchildren; 22 great-grandchildren; a sister, Grace Brennehan; and 3 brothers, Donald, Glen, and Ned. He served as co-pastor of the Rosebank congregation, Kan., with the late Bishop R. I. Witter for over 33 years. He moved to Upland, Calif., in 1963, and was an active member there. Funeral services were held at the Upland church with Rev. Walter Winger and

Rev. Alvin C. Burkholder officiating, and at the Rosebank church with Rev. Robert Lister officiating. Interment was in the Rosebank cemetery.

Tribute

Rev. Cecil A. Plank was born in Missouri in 1901 and moved with his family to Kansas in 1903. In 1928 he married Gladys Book, a union to which seven children were born. Cecil endeared himself to all who knew him. He was loving, kind, full of life, and lived triumphantly to his final day. Cecil had a special love for young people and was regarded by many as one of their favorite teachers. He has been referred to by a peer and former bishop as a "faithful keeper of the flock."

Cecil was highly respected and had a good name. It is doubtful that he ever had any enemies. It is certain that he had a host of friends. He had a "song in his heart" and blended his quality tenor voice with the Upland Brethren in Christ Church Chancel Choir until his short illness prior to his death.

Bro. Cecil loved the Lord with all his heart and faithfully served him through his active participation in the local congregation. We are assured that he joyfully finished the race and has received from his Savior the crown of life.

Louis O. Cober
Bishop, Pacific Conference

Sollenberger: Esther M. Sollenberger, born Dec. 25, 1903, daughter of George McClelland and Susan Bricker Flora, died Sept. 3. Preceding her in death was her husband Floyd H. Sollen-

berger. Surviving are her husband, Irvin Sollenberger; a stepson, Harold Sollenberger; a grandniece, Cynthia Carpenter; four stepgrandchildren; and one stepgreat-grandchild. Esther was a retired kitchen aide at Grandview Elementary School, and a member of the Air Hill congregation, Pa. The funeral was held at the church with Rev. Roger Witter and Rev. Gerald Wingert officiating. Interment was in Myers Cemetery.

Tyrrell: Grant Hubert Tyrrell, born Aug. 6, 1922, son of William and Jenny Tyrrell, died Aug. 2. Preceding him in death were three brothers, Vernon, Edward, and Roger. Surviving are his wife, Rhoda Mae (Cronk); three sons, Howard, Gerald, and Kevin; a daughter, Cyn-die; and foster children, Fran Gaines, Ruth O'Brien, Lee Kollee, Dave and Barbara Crumb, Bill Crumb, Curt Crumb, and Robert Anguish. Grant worked as a dairy farmer for much of his adult life until 1973. He served as deacon of three different congregations: Cheapside, Ridge-mount, and Meadowvale. He also served for 10 years as head custodian at Niagara Christian College. He was a member of the Meadowvale church. The funeral was held at the Cheapside church with Rev. Albert Shoulens, Rev. Kenneth Case, Rev. Clinton Bell, and Rev. Gerald Tyrrell officiating. Interment was in Bethel Brethren in Christ Cemetery.

Correction: The information we received regarding the obituary of Erma Mae Gish (October 1993 *Visitor*) omitted the name of a surviving sister, Emma Mayer.

**Need a job?
Need a change?
Just looking to help?**

**Positions available in
San Francisco, Calif.!**

**Coordinator of Children's
Activities** (*full-time, volunteer position*):

Mature female* needed to facilitate the children's program at a shelter for homeless women and their children. Responsibilities include weekly Bible School, Family Literacy program, and play times, as well as monthly field trips. Applicant must love children, enjoy celebrating life and creativity, possess some organizational skills, and be willing to live at the shelter with residents.

Position available immediately. Requires a commitment of 1 year (minimum). Provisions: room and board, medical insurance, small monthly stipend.

Coordinator of Volunteers (*full-time, volunteer position*):

Mature female* needed to facilitate the volunteer program at a shelter for homeless women and their children. Responsibilities include organizing schedules and tasks of weekly volunteers, community service workers, women who have graduated from our program, as well as work projects for volunteer groups. Applicant must love to work with people, enjoy leadership, possess organizational skills, and be willing to live at the shelter with residents. Administrative ability and computer skills would be helpful.

Position available immediately. Requires a commitment of 1 year (minimum). Provisions: room and board, medical insurance, small monthly stipend.

**Special note: A married couple would be considered provided they would be willing to fulfill both volunteer positions and live at the shelter.*

Property Manager (*part-time, volunteer position*):

Able-bodied person needed to maintain the physical property at a shelter for homeless women and their children. Responsibilities include lawn care, trash removal, routine building maintenance. Applicant should enjoy physical labor and possess a pleasant disposition. Some mechanical/technical skills helpful.

Position available immediately.

If interested in any of the above positions, please contact:

Sheron Brunner
Lifeline Ministries Women's Shelter
424 Guerrero Street
San Francisco CA 94110
(415) 861-4820

MESSIAH COLLEGE NEWS

Engineering accreditation

On November 14-16, the Messiah College Department of Engineering will be visited by a team from the Accreditation Board of Engineering and Technology (ABET). According to department chair Jim Scroggin, this visit is step three of an 18-month process to achieve national accreditation for our engineering program. "We notified ABET in January that we wanted to be considered for accreditation. Then, in July, we did a self-study that we forwarded to them. The one-and-a-half day visit in November will be followed by a preliminary report in January, which we will have 30 days to respond to. We should know the final result by next July."

Normally, it takes seven years to become accredited; Messiah is trying to achieve this in only five. Some of the indicators are encouraging—for example, five of our six engineering faculty have obtained their doctoral degrees. On

the other hand, the college's lack of a graduate program may be a negative factor.

The accreditation team will be talking to Messiah engineering graduates' employers to get feedback on the quality of their work, as well as examining students' graded work while they are on campus in November.

1993-1994 enrollment

The college's enrollment stands at 2,311, a 3 percent increase from the 1992-1993 academic year, and the first time over the 2,300 mark. Recruitment efforts resulted in 607 freshmen enrolling, a 6.3 percent increase from last year and the largest freshmen class ever; 97 transfer students enrolled as well.

Parish nursing conference

This summer the Messiah College Department of Nursing co-hosted with Harrisburg-area Holy Spirit Hospital the fourth annual parish nurse ministries workshop entitled "The Connecting Link: Spirituality." Professor of nursing Ruth Stoll, one of the coordinators of the conference, is a health ministry nurse at a local Presbyterian church and has long been interested in church-related nursing care.

Dr. Stoll believes that "Parish nursing

Keystone Bible Institute Christopher Dock Mennonite High School

January 9-13, 1994

Register early and save

Philippians: A Pauline Picture of Christ

Arthur Climenhaga

The Apostle John's Perspective on Jesus

Arthur Climenhaga

Active Parenting Today

Jean Heigel

Active Parenting of Teens

Jean Heigel

Business Through the Eyes of Faith (MEDA)

J. Glenn Hostetler

Is There Life After High School?

Martha J. Lockwood

Success in Singleness

Martha J. Lockwood

Faithfulness in Hard Times (1 Peter)

Mary Schertz

Journey Toward Wholeness

Mary Schertz

Peacemaking in A Post-Cold War World

John Stoner

Reading the Bible Through the Eyes of the Poor

John Stoner

Personal Money Management

Michael Witter

Encountering God in Worship

Boniface Black,

Sharon K. Gehman, Joe Haines, John Ruth, David Stevens

Tuesday Morning Pastors' Special

Developing Family Life Ministry for the Needs of Today's Families

Instructors: Dorcas Miller Lehman, Jeannine Strom Boyer

is a growing ministry for Christian nursing." In her keynote address, she emphasized how church-related nursing respects the connection between mind, body, and spirit. Messiah's Department of Nursing is beginning to be viewed as a significant resource center for information, education, and consultation for parish nursing by churches and nurses in eastern Pennsylvania and beyond.

Attention youth group leaders

Youth groups will be given the opportunity to visit the beautiful Messiah College campus in Grantham to attend one of three basketball games as the college's guests. The three games:

Saturday, Jan. 22 vs. Widener College

Saturday, Jan. 29 vs. Juniata College

Saturday, Feb. 12 vs. Moravian College

If you or your youth group would like to experience NCAA action at Messiah College, please contact Paul Morgan, Associate Director of Admissions, Messiah College, Grantham PA 17027, (717) 691-6000. ■



Common Bond, one of three Messiah College music ministry teams are bringing inspirational singing to churches across Pennsylvania and surrounding states this fall and spring. Along with the other groups, Spirit Sound and New Song, the teams present programs of popular Christian music, while mixing in words of personal testimony with their singing. The audience often gets involved in sing-a-longs led by the group.

For booking information on a music ministry team write or call the Admissions office at Messiah College, Grantham PA 17027, (717) 691-6000.

Discipleship in the 21st Century

What kind of people?

Part 2 of a series

The question presented by our title reflects the challenge put to Christians by the Apostle Peter (2 Pet. 3:11). Last month's column gave a brief review of the current moral climate, and urged us to avoid being reactionary by instead being Christianly proactive. The deepening darkness is an opportune situation because the light of Christ and his true followers shows with greater brilliance.

What kind of people? We suggest anew the old injunction: *make Jesus LORD*. God has already made him Lord of all, but is his lordship operative in our lives? Each person determines that individual dimension of the lordship of Jesus. We do that by deliberate choices to live according to his ways—in deed and in truth, not by word only.

North American Christianity, even much of what passes for Evangelicalism, has been heavily influenced by the values of the non-Christian culture. We are not immune to the worldly appeals to self-

interest, to quick gratification, to entertainment rather than to commitment. How easily this self-centeredness places us on the throne of life, and relegates Jesus to the role of serving us, of satisfying our wants, of helping us feel good. How wonderful it is to realize that he indeed did become a servant for our benefit, that he humbled himself...even to death on the cross. But the present reality is that God has highly exalted him...so that every tongue may confess that Jesus Christ is Lord.

Christianity devoid of the true lordship of Jesus is too similar to worldly ways to be an appealing alternative to a world sick with sin. Many non-Christians know the basics of Jesus' teachings, and either ignore or reject them. But by that knowledge, they can readily sense the inadequacy of religious profession which does not practice the lordship of Jesus.

Contrasted with this unhappy picture is the example of the true disciple. Here we see life lived unselfishly, not needing the dramatic to sustain commitment; life in which worship of God and service to

the needs of mankind, without regard to reward, are the leading priorities; life able to respond to evil with good; life which derives its highest joy from the knowledge of being right with God rather than from feeling good about one's self. Such a life will be conspicuous in the present darkness, so conspicuous the world will notice. Some will respect it and some will hate it. Such a life is conspicuous to a degree that it will be considered counter-culture by some. Such a life, believe it or not, yields personal joy and satisfaction beyond that gained by humanistic self-centeredness.

Many in the world will reject the life lived by the lordship of Jesus. Even some "Christians" will misunderstand or even disapprove. But God says, "You're doing fine, my child." And some in the world will rejoice, having been led by a beacon life to find the true Light of the world. This can happen if Jesus' followers will make him truly Lord.

Samuel M. Brubaker, for the Board for Brotherhood Concerns

Readers Respond

I respond today to Luella Lofthouse's letter (September "Reader's Respond"). There Luella quoted a Mennonite Central Committee (MCC) report, "Perhaps the most authentic war tax resistance is to live below a taxable income." I credit Luella and thank the Lord that she could live for many years below a taxable income.

However, MCC and the Brethren in Christ Church and its members all need taxpayers. Why is that? As Christians, we aren't fulfilling Matt. 25:35-40, so our government needs to come to our aid.

CORE COURSE OPPORTUNITIES

Board for Ministry and Doctrine
1994

January 3-7
Brethren in Christ History
E. Morris Sider
Alta Loma, CA

May 9-13
Theology of the Church
Terry L. Brensinger
Grantham, PA

June 6-11
Theology of Church/Salvation
Luke L. Keefer, Jr.
Sherkston, ON

June 27-July 1
Brethren in Christ History
E. Morris Sider
Grantham, PA

July 21-23
Brethren in Christ Polity
R. Donald Shafer
Highland Church, OH

All persons credentialed by the church are expected to complete the four Core Courses or their equivalency.

Please register as soon as possible to secure the syllabus and reading material for courses.

Brochures have been mailed to every church. For further information write to:

Harvey R. Sider, Administrative Director
Box 290
Grantham, PA 17027-0290

Don't get me wrong. I'm not excited about taxes. I live and pay taxes in the most heavily taxed province in Canada—Saskatchewan. We pay 51 percent of our income to the various tax grabs. In 1993, our Tax Freedom Day didn't arrive until July 8...disgusting. I'm also non-resistant. I'm not excited about military spending.

Sometimes we have to look past the military spending of our tax dollars (8 percent in Canada) and realize how we as Christians, as churches, and as MCC benefit from taxpayers (generous) contributions. Benefits such as:

- Medicare—two of my boys (2 and 4) recently had "free" vaccinations. Seniors (over 65) from my congregation received "free" flu vaccinations this very week. Regularly I visit people in our hospital. Nursing, operations, medication, bed, meals—all "free."

- Unemployment insurance and old age security—paid out monthly to many people I know (even some in my church) "free" thanks to taxpayers.

- Police—our men and women in red, handing out \$70 seat belt infractions to law-breaking citizens (some are Christians). Buckle up; our police are known worldwide as "always getting their man (or woman)"... "free."

- Refugees—entering Canada via us taxpayers.

- International Food Aid—my farmers donate to the Canadian Foodgrains Bank (MCC Account) and our government (tax dollars) match their donation up to four times.

- Brethren in Christ ministers and young people—I went to Bible College. For four years taxpayers paid the entire interest on my student loan. Thanks, Canada!

- Missions—Timber Bay Children's Home receives part of its funding through Social Services—"free."

- Brethren in Christ Church—Seniors Ministry Manual, 528 pages of excellent material (see June 1993 *Visitor*) produced, printed, and distributed by the Brethren in Christ Church with a generous grant from our taxpayers. Thanks!

- MCC—in the 1992-93 budget, MCC Saskatchewan projected receiving over \$70,000 in government grants "free."

- Education—my oldest child attends public school, thanks to the taxpayers.

I could go on. Oh, yes, the government has its problems. I don't feel they spend our tax dollars wisely. Some days I could wring their necks (in a non-resistant way). They do buy Scuds missiles and other non-essential military hardware. But before we encourage and endorse the many options of withholding or not paying taxes, let's take a look at the big picture. I'm sure that in some way we all benefit from the taxes that our neighbors pay.

Above all, we must look at the example of Jesus in Luke 20:22-25.

Gordon Lough
Kindersley, Sask.

In part two of "Does Jesus live in the dishwasher?" (September *Visitor*), the writer addresses the subject of family devotions. I'm amazed at the lack of respect for the family altar. Does his family just snack all day to feed the physical body? Isn't there a time when they all sit around the table for a good meal? If we Christians are too busy for regular family devotions, then we're too busy, and don't have our priorities in order.

Daniel didn't neglect his regular daily devotions, even when it meant his life was at risk.

We use the devotional *Our Daily Bread* in our home, and also have them available at our Maple Grove Church.

Ben Kanarr
Hillman, Mich.

Contributions invited for Dialogue and Readers Respond

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

Dear Paul,

Your instruction to our fellowship here in Colossae about music struck a chord with me this past week. I was forced to just listen during our worship praise time, due to a bad cold, instead of joining in heartily as I usually do. (My singing is enthusiastic, if not beautiful!) As the congregation progressed through several choruses and hymns, the texts impressed me—images of God's greatness, expressions of thanks, calls for personal obedience. The lyrics and melodies, some new and some dating back to King David, were a powerful combination. I was overwhelmed with gratitude for God's goodness and for a medium to communicate it. I guess that is what you meant when you wrote, "Let the word of Christ dwell in you richly...as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Colossians 3:16).

You exhorted the Corinthians to "try to excel in gifts that build up the church" (1 Corinthians 14:12). Were you referring to music, since you mentioned singing a little later (v. 15)? If so, Sister Nympha embodies that truth perfectly. She composes words and tunes to share with our fellowship as the Spirit directs. Nympha's performance is unassuming; there's no feeling of a "show" about it. But the forthright message of her songs packs a wallop. When she's finished, I'm ready for an altar call!

You taught me that music has always been an integral part of worship for God's people. Its potential as both a sacrifice of praise and a vehicle for service is awesome. So why does it become a divisive issue among the brothers and sisters? I overhear complaints about singing too many psalms or too many hymns, too much singing in our services or not enough, showcasing a few people too often or not using our most gifted musicians fully.

Recently several of our members grumbled about including Brother Grechus in the worship music team. He is a brand new believer who still dresses and looks much as he did during his years on the street. I'll admit his appearance is unorthodox, but he sings well and his testimony is sincere. He confided that being chosen to serve in such a visible way has challenged him to study the Word and live a godly life. Interestingly, it isn't our oldest members who complain; perhaps they are mature enough to look beyond the eternal to see Grechus' leadership potential and earnest, childlike faith. And our youth, whose involvement in worship is usually non-committal, tune in when Grechus sings. They're amazed at his transformation and bold testimony for the Lord.

I'll confess that I too make critical judgments. One of my pet peeves is dragging supposedly lively praise songs. Another is people who consis-

tently don't participate in congregational singing. How can they enter into worship if they never open their mouths to praise our Lord? (Ironically, my preoccupation with what others are or aren't doing completely distracts me from worship.)

In fact, it requires concentration and mental discipline for me to focus on the Lord, even in a prayer and praise service. I am easily sidetracked from our purpose: to worship in unity and love. My attention shifts from thanksgiving to discontent—or admiration—about style or performance or tempo. I suppose my carnal nature displays itself in this way, too.

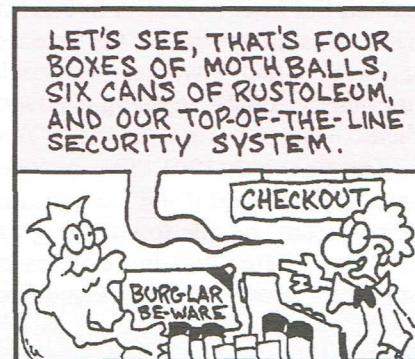
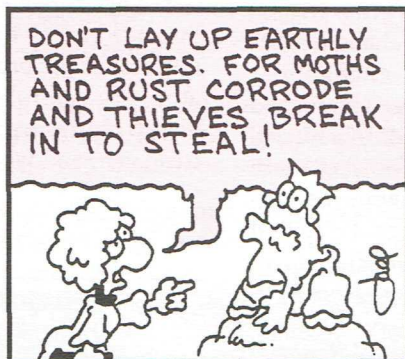
So how can we ensure that music is a unifying, holy part of our Body life? Our attempts at worship fall far short of the ideal. But, as I experienced this past Sunday, there are times when we are able to transcend our pettiness. As we open ourselves to the Spirit, he enables us to be in harmony with our Lord and with each other.

Making a joyful noise,
Onesimus



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Focusing our Mission

Should we keep the broken stapler?

by Roger L. Williams

As the CROP walker lifted the cookie to her lips it disintegrated just above her chin and tumbled down her sweat-soaked T-shirt, leaving little brown mouse tracks on its journey to the floor. It hit the tile in a muffled little “whumpf.” She finished her drink in hot silence and walked on, keeping her commitment to raise money for the needy. I looked at the little mound of cookie fluff lying where she formerly stood. It was a soggy testament to the effects of excess water on a previously crisp cookie. Curiously I looked at the full plate of cookies from which it came. They looked OK—but were they? Picking one up I found it slimy, soaked with water—the texture of a wet sponge. The ladies looking after the refreshments explained that an earlier walker had spilled a cup of water on that cookie plate. They just couldn’t throw them away.

The following Monday I reached for a stapler on a co-worker’s cluttered desk. He said, “Don’t use that one, it’s broken.” “Why do you still have it?” I inquired. “___ gave it to me rather than throw it away,” he responded.

A fuse blew on the machine I was running. No big deal. I went to the parts drawer to get a new fuse. Five fuses were in the drawer—each one already burned out. “Why do we save burned-out fuses?” I asked in disgust. There was no answer on the wondering faces of fellow-workers who could not think of doing anything else with them.

The year was 1991. The manager said, “I don’t care if the lawn mower doesn’t start, he has to cut the grass anyway.” After two more years of struggling with a mower whose reluctance to start would reduce Arnold Schwarzenegger to a huffing, puffing,

whimpering has-been, a new mower was bought. The old mower? Yes, it still doesn’t start. Yes, it’s still here.

What is the psychology behind this tight-fistedness? We all know we live in a “throw-away” society, so why don’t we throw things away? Is this intense desire to grip on to stuff that is useless a rebellion against the system? Is it an unconscious fight to save the familiar? Or, is there a higher reason—perhaps theological? The psalmist wrote in Psalm 68:20 “Our God is a God that saves.” Is it a search for godliness? (Just kidding.)

Such a dilemma, what do we save and what do we discard? A couple of years ago I watched the video on changing paradigms. Perhaps you have seen it in your church? Like most in the room at the time, I thought “paradigms” were worth 20 cents. It was a “cool” video with Joel “what’s-his-name” telling us about the need to change, come up with new ways of doing things, redefine boundaries and all that stuff. I began to wonder, are things in the denomination broken? Are we holding on to broken staplers simply because we can’t bear to part with them?

When and what do we save, and when and what do we throw away? When is it right to pinch pennies of tradition and stand up for stability and when do we push for change?

As we Brethren in Christ float along on that great mass of change that is rapidly flowing through our times, it is natural to hold on to traditional ways to get control of our lives. However, our grip is weakened by the current of changing ways, changing ideas, changing social thought, changing theological interpretation, changing.... The ones who hold on the dearest and longest risk being called old-fashioned and scorned by those who feel more comfortable swimming with the current. The ones who change the easiest risk condemnation for breaking down and throwing away heritage, traditional values, and stability. As we struggle with the dilemma, the river of change

flows inexorably on—regardless. At best we are but a raft with no ability to go back upstream in time; we can only try to anchor ourselves Amish-style as the river moves on by, slow our speed, move laterally, or simply go with the flow.

What we keep and what we toss as a denomination is vitally important. In a very real sense it defines who we are. We have always anchored our raft on the rock of the Bible while playing out line from our Brethren in Christ raft to keep somewhat abreast with the flow of society. Our dilemma now is to determine how fast we want to play out the line. If we play it out to keep full pace with the currents of change, we risk mirroring society and losing touch with our rock of salvation. If we hold tight we risk losing society as it moves past.

Our twin denominational goals of evangelism and discipleship reflect the tension of our dilemma. These goals are strong lines that connect and anchor us to our rock. Evangelism challenges us to reach a rapidly changing and increasingly complex society. Discipleship calls us to an active holiness that is often counter to societal currents. As we address issues of direction and change within the denomination, we must be prepared to discard that which is no longer of value and embrace that which will help us continue to serve as a life raft for those drowning in sin.

It is vitally important that we recognize what keeps us from—and what helps us achieve—our ministry. We shouldn’t keep the things that get in our way. But we need to know that they are broken before we throw them out. As for the broken stapler, I looked at it very carefully, determined that it was truly broken, dropped it in the trash can, and went on with my work.

Roger Williams is executive director of the Board for Media Ministries, based in Nappanee, Ind.

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Encouragement for personal growth

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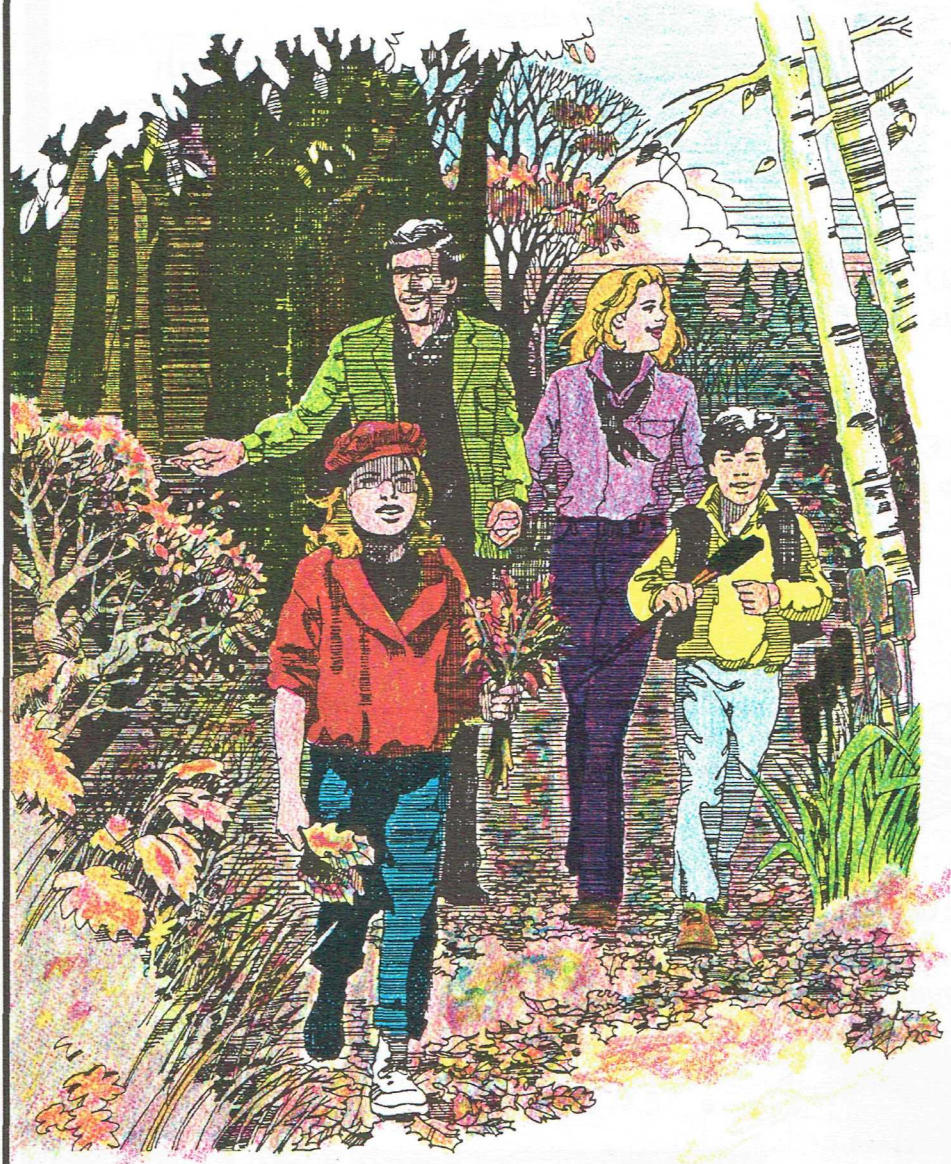
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Thanksgiving



It is good to give thanks for all that we enjoy—friends, family, food, fulfillment...

But the greatest gift of God is the forgiveness of sin, and the opportunity to walk every day in fellowship with our risen Lord Jesus Christ.

Thank you, God, for the mercy you have shown to us in the death and resurrection of your son, Jesus, who brings to us through the Holy Spirit the priceless gift of eternal life.

In gratitude, we purpose to make you the central focus of our life from this day forward, until you call us home to be with you forever.

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